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CHRIST AND THE CATHOLIC COLLEGE

BY

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✠ JAMES J. KEANE, D.D.
Archbishop of Dubuque

DUBUQUE, IOWA, MAY 2, 1926

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Printed in the United States of America

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TO MY YOUNG FRIENDS WHO HAVE INSPIRED THIS BOOK:
OTHERS HAVE TAUGHT ME THAT CHRIST IS GOD,
THE SECOND PERSON OF THE TRINITY,
TRUE GOD AND TRUE MAN;
FROM YOUR LESSONS I HAVE LEARNED
THAT HE IS STILL THE GREAT REALITY OF LIFE.

FOREWORD

WHILE "the peace that surpasseth all understanding" may resound more often as the dominant *motif* of this book than the clash of conflicting beliefs, the writer must confess that it has been undertaken in the stress of an intellectual controversy. Unconscious of the spiritual mission of the Catholic College, many have chosen to call into question the very principles of its existence; many, too, who shout their hosannas before the throne of mammon in other cultural shrines, would have the College primarily consecrated to Christ absolve itself of its sacrosanct aim and "run as for a worldly prize." Because this work is then a "wartime message," may not the reader in his charity overlook evidences of haste where otherwise the writer might expect critical justice?

Even from the inner circles—from those within the fold of Holy Mother Church—we have heard the cry reëchoed: "Why the Catholic College?" While this transcription of an answer to the question has been a matter of but a few days, the writer has labored unceasingly for six months to secure a rational answer for the faith that the rational majority hold in the *alma maters* of Catholic leadership.

I have ventured upon dangerous seas—seas the more dangerous because the tug of accustomed thinking has been abandoned. I have plunged into hazardous depths, as I have sought to penetrate the consciousness and the conscience of collegemen, whose feelings, wills, and intellects are the prime concern of the Catholic College.

On a recent day the students of four widely separated colleges—one in the East, one in the extreme South, one in the West, and one in the Northwest —were greeted by this strange appeal:

"Today, gentlemen, you are conscripted to a task which we trust none of you will shirk. It may not be a wholly pleasant task; it may involve rambling in crevices where memory has buried the past in a grave that we reluctantly enter, although for some even this may be a pleasant labor. You are given a call to perform a high social and spiritual service to *alma mater,* to your college associates, to your successors within these halls, and very probably to those of other like institutions.

"Our main concern in this survey is truth. We wish to know both wherein the Catholic College is failing to realize its mission and wherein it succeeds; how it has failed in this or that point to attain its aim, or how it has brought you closer to the Great Ideal of Life.

"In this survey there is no chance for you to incriminate either your college or yourself. You may return these questionnaires sealed, with the assurance that both collegiate and personal identity will be lost.

"College life may be likened to a river into which pour tributary streams; but here you alone may determine what streams may enter. Your classes, your discipline, your reli-

gion courses, your priests, your reception of the Sacraments, your athletic endeavors, your chums, your college societies—all play their part in swelling the tide or directing the current of each student's life.

"May we suggest that in this survey, placing aside personal considerations, you be as true to truth as you are to Him Who is its Master?"

The response? Critics sometimes sneer at the thought that the collegian has a message worthy of credence. The messages, however, in these pages are from hearts that are both eminently fair and fearless, and often touched by the Divine—how often so touched, as shown in Chapter VI, few in the world outside may ever imagine. To whom might a priest better go for the vital information of this work than to the college boys themselves? Rightly approached, they are often the professor's best advisers.

In this effort we have had another source of information in the kind coöperation of men whose priestly lives have been spent within the walls of Catholic Colleges, and whose experience and authority make insignificant those of the writer.

This country of ours has been consecrated in a special way to her whom we salute as Queen of Wisdom. Would she not be remiss in her duty if she failed to watch over and to guide the destinies of those homes that exemplify the Church's great educational ideal? The mere thought seems impious. To her, then, is committed the task, not of assem-

bling the facts contained in this work, but of helping me to appraise them with truth and with justice. If this book fails, the fault is the writer's, for the office of translating and interpreting the motives of others is one wherein human frailty may well falter. If this book succeeds, then may it bring to Her a modicum of praise by drawing more Catholic youth to those colleges consecrated by the Presence of the Divine Son. *And Jesus is not King where His Mother cannot be Queen.*

MAURICE S. SHEEHY.

Catholic University of America,
April 26, 1926.

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PART I

"It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going on at once side by side by a sort of division of labor, and only accidentally brought together. It will not satisfy me, if religion is here and science there, and young men converse with science all day and lodge with religion in the evening. . . . I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom, but what I am stipulating is, that they should be found in one and the same place, and exemplified in the same persons."

CARDINAL NEWMAN.

CHAPTER I

CAMPUS TIDES

COLLEGIATE human nature, if I may postulate such an entity, is most impressive in its sameness. As evidence of the fact, several vital personal questions given in the survey which supplies the *raison d'être* of this book [1] and put to students in institutions separated by hundreds of miles, with distinct local customs and traditions, elicited responses that were practically identical, not only in manner of expression, but in percentage of variation. Let us, then, on a September morning take our stand on the Catholic College campus, knowing that it matters little whether it be on the sunny Pacific Coasts, or on Eastern shores, or where the Father of Waters wends its way through the heart of the continent.

This is the day of the annual collegiate influx. In luxurious limousines, or in humbler cars, or perchance in a village truck, the pilgrimage wends its way collegeward. It is not important whether the means of locomotion be eight-cylinder or four-cylinder, as that detail will be forgotten within the collegiate events of the next forty-eight hours. What

[1] The survey questionnaire is reprinted as an appendix on pages 99 sqq.

comes?—that is a different question; and whence do they come?—that too is vital to our vision.

Many of these lads are the natural products of an age that has been classified not inaptly as "the age of nervous prostration." Life means to them intensive living, and this creed has from their earliest memories been their practice. With reckless abandonment they squander their divine endowment of human nervous energies in the cultivation of pleasure capacities, until to them what moves is, and the Reality of Life does not impel. As this stream rushes into the collegiate channels, one wonders whether anything, save a miracle, can keep it from forming treacherous whirlpools or from seeking rocky outlets along the way.

Less impressive, though far greater in numbers, is the inflowing still tide. These are lads whose clean-cut, honest faces reflect back the eternal optimism of youth. With hands often soiled by toil (marking them from America's great middle class), with eyes fearless in their vision of life, and with a serious twist of the lips indicating that they know not only whence they come but whither they go, these—"the still tide"—must be relied upon to guide the current of the stream. They enter college life with all that they can give, and it is thus inevitable that they will receive all that it has to offer. Were you to accuse them of being the stuff whereof martyrs and saints are made, they would accuse you of irreverence. Yet there is much more fire than water in those souls, and it needs but little, if any, enkin-

dling to make them reflect more brilliantly the Light that is the Life of Men. Because they are even now touched with the elixir of eternal life, laughs come more readily to their lips than to any other class of youth. One with the vision of eternity might discern upon the brow of many such the now invisible inscription: "Sacerdos." Whatever other trials and worries he may have, the priest-professor should be willing to make any sacrifice for the joys of association with these—the consummate handiworks of the Divine Lover of youth—in a sacred fellowship not generally conceded to man.

Then we see through the shadows a third type. Has the College here betrayed its trust? These few —few though they be—with the shifting eye, the curved lips, the latest extreme in "collegiate" mannerisms, surely these must be out of place where a condition of admission is "ample testimony of high moral standing."

"Why," I asked one older in years as I watched on a college registration day, "do you admit such unpromising material?"

"There are two reasons," he answered. "You remember the story of Michelangelo, how one day he stood before an ugly rough-hewn piece of marble. He did not see its misshapen corners or its dirt, but rather he saw in it an angel and he said: 'I must bring that out.' And suppose that the College does not carry its message across to those few, may they not be all the better for a few months' striving after the finer things of life?"

"Your first point," I said, "I will concede. And your second?"

"The College should, when necessary, be willing to do a little missionary work, besides keeping those who are virtuous in the paths of virtue. The few students whose presence you question may, under new circumstances and with the added graces thrown in their way, overcome the handicaps that are, to all appearances, now theirs. An old professor learns never to judge by superficialities."

Where do they come from, these neophytes of the campus household? A few come from the farm-places, more from the villages, and more still from the cities. This matters little. But from what homes do they come? That question is of greater interest, for on the answer to it largely depends the success of the Catholic College.

Some contend that the home life of the collegian is of little importance, that the College must take its students as they come and treat all according to its mould. In seeking to attain the end of the College, this course is as logical as that of a doctor who treats every patient according to "his mould"—who cures fevers by operations and broken legs by aspirin. The impress of the home upon the college boy is like the image graven on a coin: time may wear it off, and usage or disuse may mar it; but, if another image is to be imprinted thereon, it were better that the old be melted off to permit the new to gleam forth in full relief.

Practically all the matriculants, without exception,

are of the Catholic faith. For other folk (and unfortunately some of the Faith) cannot see why, in this day of "liberty" and the "biological culture of youth," boys should forego the pleasures of freer university life during the years when pleasures are so real and ideals so ideal. The Catholic College can neither appeal to nor treat youths not of the Faith as if they were of it, for their ears have not been attuned to its spiritual broadcast. The Holy See has permitted their entrance for grave reasons and on some conditions (e.g., that the school must preserve its Catholic teaching and discipline, and must receive only a small percentage of non-Catholics). A Decree of the Holy Office (which is not of general obligation, because applied to a particular question in view of particular conditions) at one time forbade the admission of non-Catholics as boarders. This not only safeguards the faith of the Catholic students, but is also a charity to those who, inheriting the spiritual anesthesia of the Reformation, cannot be touched by purely Catholic influences.

There are, however, Catholic homes and homes of Catholics; it is fundamental to the task of the College to determine from which of the two the student comes. In the former—and there are not a few remaining—where family prayer is more than a memory of the past, where religion has been taught by example more eloquently perhaps than gifted teachers could elsewhere impart its lessons, where father or mother are spoken of with the tender respect one would render a departed friend—there

the Catholic College has its strongest ally. Parents who preside in such homes as these have not only poured the fruits of a lifetime of devotion into the souls of their children, but they have, in sending their sons, extended the field of their virtues to the college campus. To such as these the Catholic College might well consecrate all its shrines and altars.

Then there are the homes of Catholics. In some religion is a Sunday-morning affair. For several weeks or months preceding the reception of the Sacraments, it may have been more vital in the life of the boy, and his gaze may have then been concentrated upon spiritual visions. Very probably, however, he had a purely elementary drill in the catechism (possibly not even at a parochial school), and this could not begin to satisfy the yearning curiosity of his youthful mind. Then, by constitutional agreement, God was not mentioned in high school, or, if He was, in the same breath there was an apology —as if one were dragging forth a dilapidated chair from the garret to supply the guest's need!

The more common type of home from which Catholic collegemen come, is one where "business" is the big thing of life, where parents (perhaps as good and virtuous as one might desire) are only too eager to hand over the training of their young—body, heart and soul—to consecrated nuns, or brothers, or priests. The parental trust has not of course been betrayed, but indifferent example in home life may nullify the most vivid lessons of even the Catholic school.

Perhaps some readers more interested in things collegiate may be wearied with this digression on home life. If I must offer an apology, it is this: in one section of the survey there is a part devoted to determining the student's attitude towards his home, his parents, and his home training. After reviewing three hundred reports, I attempted as an experiment, first to read the section on home life and then to hazard a guess as to how the remainder of the student's questionnaire might read. While not infallible, I could prophesy with amazing accuracy. It is significant, then, if the freshman in College is a graduate of a "Catholic home."

The spiritual equipage of a student is likewise of vital import. This can be judged in part from the influences that have helped to mould him along religious lines until the day of matriculation. Over fifty per cent stated that it was "to my mother," "to my parents," or "to my home" that they owed primarily what gifts of a spiritual nature they now possessed. Next in order comes the influence of priests with whom the young men had come in contact. The reason for this phenomenon is not hard to find. With all their youthful errors and inconsistencies, young men appeal as potential Christs. Into other friendships a priest must tread with care, but the confidence and companionship of boys in many a parish is an earthly compensation of the Divine Master amid the trials of an otherworldly vocation.

The tributes which college boys paid to the "home

pastor" in this survey, were eloquent both of the student's love and devotion and of some worthy priest's zeal. What an inspiration it would be if these messages could only be relayed to the village rectory or busy city parish where those gifted ministers might grow still more zealous if they but knew with what hallowed accents "their boys" spoke of them!

Third among the influences which have helped to make the student entering the Catholic College a fit subject for its care, is that of Sisters who by word and example have sown the seed whose ripening, in this world at least, most of them will not be privileged to behold. The testimony of students in this respect recalls a scene of seminary days. In a certain gathering of boys whose aspiration was the life of the sanctuary, one student proposed this question: "How many of us would be here today were it not for the inspiration or guidance of some Religious?" The survey was too fragmentary to possess much weight, but not one volunteered a contrary voice.

If his own evidence is valid, persons, not things, influence the life of the boy. These pages may reveal that at the end of his college days the same fact may be reasserted. Why then, among the influences of pre-college days, does not the Sacrament of the Eucharist rank higher in the estimation of the boy as to his spiritual growth? Of course, the major reason is that the boy is more often a creature of sense, and, as such, has still an inadequate conception of how inutterably indebted he is to God and God's

grace for every favor. While here fourth in the scale of student reckoning, Holy Communion later, as we shall see, assumes a vastly greater importance. Another reason I may here suggest is that, while the Sacrament of the Eucharist seems to him a thing (no matter how divine) in pre-college days, in the evolution of the college man It becomes a Person—the Person of Jesus Christ, who, coming under this new aspect to the boy, supersedes all other persons and things.

There are a thousand and one particular stories that cannot here be rewritten: how a death made this lad change the whole course of his spiritual life, or how confession has been to others a turning-point; for these few the Mass, the study of religious works, the breathless aspiration for the privileged life at the Altar, have had messages that have stirred the depths; another sees preëminent in the past a sermon, a friendship, a visit stolen from time of play before the Eucharistic shrine, an attempt to be an example to others; perhaps too the boyish battles to overcome bad habits or to uproot vicious tendencies have compelled a few to approach nearer Him who is the sustenance of troubled youth. One influence that must not be overlooked in glimpsing God's pathways in youthful days is the Woman whose knight the boy may aspire to be in later life. He often has for her a devotion both tender and true. Where Mary has filled a place in pre-college days, then all has been well, for never will she be Queen where her Son cannot be King.

CHAPTER II

WHY ARE THEY COME?

THE Catholic Church in her wisdom and in her ever-tender solicitude for her children has decreed that, no matter what intellectual fare be placed before them, they must first of all be nourished upon the milk of sacred truth; that the fundamental relation and the first duty of a rational creature is to the Creator; that religion is not a matter of choice; that it does not suffice merely that nothing contrary to faith or morals be taught the young, but that religion should be a fundamental motive force in evolving the capacities of youth. The Church has, therefore, always claimed the right to establish schools. Its official law (Canon 1375) reads: "The Church has the right to establish schools of every kind, not only elementary, but also secondary and higher schools."

In this regard the Catholic Church is acting as would the mother of a family who insists that her children shall have a home during the tender years of their growth, where, under her supervision and care, her commission as mother may be fulfilled. For many reasons, "neutral schools" cannot adequately care for Catholic youth; the most prominent

of these reasons is that the "neutral school" is a myth. Even if the collegiate programs given under other auspices exclude religion and philosophy (thereby assuming also for the moment the advantageousness of a two-wheel auto, for the neutral college functions with approximately the same peril), even then questions will continually arise in history, literature, and science, towards which the teacher's attitude must largely depend upon what attitude he has towards Christ. The phrase, "unbiased teachers," is another popular myth, unless we imagine a type without either thought or conviction.

The secular college boasts of and specializes in preparing men for life—or rather for its conception of life, of which religion forms no integral part. Such a vision is as complete as that of the serpents inhabiting a large glass jar in an Egyptian museum; these reptiles continually cast and lash themselves against the sides, each one trying to raise its head a little higher than its neighbor, until, wearied, it falls to the bottom and dies. Fabre's caterpillars also "lived," as for seven days they pursued their course monotonously around the edge of a large jar, each in its blindness feeling no doubt that it was going somewhere.

Where the Church does permit its children to attend non-Catholic schools and universities, it is with the same trepidation and misgiving with which a mother might permit a son to entrain for foreign battlefields. But the physical hazards of actual warfare pale into insignificance in comparison with the

spiritual dangers of the youth on a campus hostile to Christ.

These considerations do not answer the question: "Why are they come?" (because the law of the Church is seldom explained in this regard), but rather they answer the question: "Why are there Catholic Colleges to which Catholic youth may come?"

What then is a Catholic College? First of all, it is a *college*. In this day any educational institution may be roughly classified under this heading in the free-and-easy speech of free-and-easy critics. The American Council on Education defines a college as "an educational institution which admits students only after the completion of a four years' high-school course or its equivalent; which gives courses of study in academic subjects covering four years of listed work and leading to further graduate or professional study and meeting the standards proposed by the best graduate schools."

Professor Charles F. Thwing in his work, "The American College," brings out a distinction that is found implicitly in Newman's "Idea of a University": "The ideal college is neither the ideal school nor the ideal university. The school has for its aim conveying certain elemental facts; the university has for its aim either the discovery of truth or the giving of professional training. The school is concerned with the student; the university, with truth and the relations of truth, or with training for a vocation." The ideal college is, he declares, midway between

these: "It is concerned with the student; it seeks to enlarge and to enrich his character, but by the interpretation and application of truth."

So much for the term "college." But what of the title "Catholic," which is applied with equal freedom? What is Catholicism? Is it a culture or a philosophy? Catholicism has a culture and a philosophy, it is true, because it has its peculiar teaching as to the beauty of the world and man's place in it and the function of human beings; and it also has a sociology that is mainly concerned with the relations of social changes to the law and revelation of God, classifying processes, institutions, and relations as right or wrong, good or bad, and offering to men laws directive of human desires with distinctive standards of social valuations. Catholicism also enters into the field of political science, asserting the divine sanction of civil authority; into economics where the standards of justice as contained in Christ's law are specified. And yet one cannot say that Catholicism is a philosophy, or a culture, or sociology, or economics, or political science.

The Catholic religion is primarily a way of living. This is in keeping with Christ's idea when He said: "I am the Resurrection and the Life." In this living the dogmas of Holy Mother Church are the beacon-lights to indicate one's pathway, her Sacraments are life-giving channels, and her consecrated ministers the guides that steer aright wandering footsteps; but no one of these is "Catholicism."

The function of the Catholic College, then, is not

only to cover designated fields of knowledge, but to put something animating in the souls of its students —something vitalizing like the electric current that charges its wires. The life communicated to the soul is reflected back through its faculties, the intellect and the will.

Moreover, the Catholic College does not stop here; it does not vivify inert masses and then leave them to their own concerns. It gives direction to the life that it enkindles. The direction it gives is fixed by the teaching of Jesus Christ, by the axioms of Christian culture, by the Christian law of social relation, and by the high spiritual compensations that are in the keeping of God. To quote one whose life has been eminent in the service of this high ideal: "The College aims so to teach the principles of self-control and self-discipline, so to interpret human obligations, so to widen the power of fine appreciation, as to enable the students to plan their individual purposes in harmony with the plans of God. It aims to give them social and spiritual power beyond their personal needs in order that they may contribute generously through influence, service, and example to the upbuilding of the Kingdom of God in the heart of humanity. It aims so to chasten the valuations which guide them and the delights which allure them, as to make them effective interpreters of the Divine Life, each in his own sphere." [1]

There is one fundamental thought in the function

[1] The Rev. William J. Kerby, "Jubilee Sermon," Trinity College, 1925.

of the Catholic College that cannot be overemphasized. As an educational institution it might permit others to outline its courses and standards, but its efficiency is seriously threatened if, following the lead of others, it forgets that, in bringing Christ and religion into the life of the student, it must use *personal attention and direction.* This is of fundamental importance, because youths of collegiate age are, as a rule, much more moved by persons than things.

As evidences of their consciousness of this mission, I quote from two Catholic Colleges selected at random, which have transcribed this thought in the statement of their fundamental aims. "Special attention," we read in the Bulletin of one College, "is given to the formation of the student's character, and the professors live with the students, mingle with them, interest themselves in their games, encourage and direct them in their studies, and in every way assume the relation of a friend rather than of a taskmaster. This friendly relationship is a powerful means of building a strong character. As a further spiritual aid, each student is assigned to one of the priests of the faculty, who acts as a friend and guide to whom the student may go at any time for advice and guidance in any difficulties that may beset him."

"The fact that ——," we read in another College Bulletin, "is of the type commonly known as the 'Small College' brings about a more personal and intimate relationship between students and instructors. This intimacy is carried beyond the classroom,

and is a most effective instrument in the development of character. The great majority of the professors live at the college, and the students are encouraged to confer frequently with them, to seek them out for advice and counsel. Our College insists that the instructors have a personal interest in the individual members of their classes, and the size of the classes is always so regulated as to permit carrying out this policy."

Even one of ingrained Irish traditions must cease answering one question by another. We have evaded the issue in the heading of this chapter by telling why there are Catholic Colleges, why colleges are Catholic, and why certain institutions may be classified as colleges. No attempt has been made to diagnose the particular motives that have impelled this or that lad to collegiate endeavor.

One last evasion: "Is it of importance to note why they are come?" Not only is it of importance, but it is indispensable, if the College is to do efficient work. There are two tendencies in "advanced" institutions today. One is to mark out the collegiate pathways and to coerce with official sanctions; the other, to permit the student to mark out the path and then to follow with the necessary assistance. Neither is the perfect way. The best way is to take the student in hand at the start of his journey, to direct his attention and to enkindle his desires along a certain route, and then to encourage and guide him to pursue it.

The student who enters the Catholic College in

full sympathy with its aim for him, has a big start in the race towards the goal; if he enters with an indifferent mood, he is under a handicap, and may finish poorly unless brought to the proper starting pole; and, if he perchance is headed in the opposite direction with the aim of "having a good time" in a collegiate way, then he probably will cause much confusion and stumbling in the race.

Most colleges, for reasons with which I am not fully familiar, have a matriculation fee. Moreover, at the day of registration there is generally someone on hand, if the College hopes long to maintain its existence, to secure information as to when the student intends to make some financial returns for the service rendered him. This is well and good, but is it not more fundamental to demand a volitional entrance fee? A student in a later chapter suggests that everyone pass an examination on Newman's masterpiece defining the scope of education. The attitude towards his career in college is more easily formed in the student in the freshman year than in his senior year. If a spiritual director were on hand at the day of matriculation to approve or to disapprove the volitional responsibility of a student, he might make more effective the service of his college.

But enough of these abstractions. Why are they come, those promising or unpromising matriculants whom we introduced in the last chapter?

Almost thirty per cent are at the Catholic College because there lies in their conscious or semi-conscious motivation an idea or, if you will, an ideal.

It is that at some future day they may be privileged to stand at the altar of Christ as participators in His priesthood. The smaller the enrollment of the College, the greater the percentage of this class. In larger institutions those preparing for entrance into the secular professions predominate.

Fifteen per cent are in the College because their parents willed it—not that in coming they have disregarded their own inclinations, but, in this great choice of life, the wish of father or mother seems of decisive importance. Then there is the exercise of spiritual fatherhood where some priest advises and often makes financial sacrifices that a boy from his parish may be present.

Twenty per cent of the students have an idea underlying the motivation of their presence that only with difficulty they make articulate. It is the conviction that Catholic Colleges have something to give that other colleges cannot offer. Many, no doubt, reason it out along these lines: "In everything else the Catholic Church has given me the best there is in life. Why not in the College?" The constantly recurring expressions typical of this attitude are: "to form my character," "to learn my religion," "to get real Catholic training," "for a better education," "for the proper environment," "because I am a Catholic," "because this is where Catholic boys belong!" (the note of exclamation is not mine), "to prepare for real success in life," "I feel I need the discipline!" (here the exclamation point is mine), "as a means to an end," "for the influence of Chris-

tian leadership," "because Catholics take more interest in their students" (the reader can supply his own exclamation mark), "forced for one year and then I liked it," "to get out of bad associations," "I want more religion," "I need a religious foundation as I am going to a university," "I am undecided as to my life work and came here mainly to get my bearings," "I want to know my place in life," "to be able to stand up for the Catholic religion."

But this litany would in itself fill a book. In truth, with which we are primarily concerned in this book, we must present the dark shadows. From ten to fifteen per cent are at the College because they are following the lines of least resistance. Some are sufficiently honest to admit the fact, and others —but perhaps Divine Providence may later ordain that they travel with the tide.

We have missed two very important items. After all this is a rather perilous business, numbering heads instead of weighing them. There are two answers that are contained implicitly in hundreds, although brought to the surface in only a few, but these give the final motivation in a way that takes precedence over others. As a key is a little thing, but it can save the trouble of breaking down an oaken door, these, resounding from spiritual depths, make revelation for further chapters in this book.

The first is: *to know Christ.*

The second: *to be more apt to love God.*

CHAPTER III

THE ETERNAL PROBLEMS OF ETERNAL YOUTH

"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

THERE have been many answers ventured during the past few months to the query: "Why the Catholic College?" The first big reason, in my mind, is because a Catholic College is a *Catholic* College. The second reason is because a boy is a *boy*. Perhaps at their entrance into College, which generally occurs around the seventeenth or eighteenth years, some few have attained the dignity and poise of men, and all expect to be treated with manly consideration, and rightly so. But still our proposition stands: the boy is a *boy*.

What then do boys at this age think about? Hundreds of books have been written on the subject. Hundreds of confessors and spiritual directors have listened in on hallowed confidences, and yet, in this connection at least, evolution seems to be at work. On the other hand, the difficulties and doubts and worries that arise in youthful minds may seem more like the old troubles in new forms than a distinct genus of the present age.

There are a number of things about which the Catholic boy worries little. One is about religious dogma in its dogmatic form; as it touches his life in this or that particular issue, that is another question. Ordinarily he feels as content in his knowledge that his Church is an infallible guide as he does in the belief that his mother is his mother.

Now and then, however, deep spiritual truths come to the surface. One who could not read religious textbooks, but who could read boys, might make himself a master of soul science. There are things latent in the reservoirs of the boy's mind that arise at unexpected times and places. Ordinarily, it is true, the boy of today has not much time to give to these "trivialities." There are too many external things in life to permit thoughts to become very vital; there are the lawful pleasures of the sense, autos and parties and friends and games, all claiming their share of attention; then there are less lawful pleasures; and meditation must not interfere with the modern way of living.

What then are some of these difficulties peculiar to the youthful mind—the mental legacy with which it enters into its collegiate inheritance? As accurately as I may—which means as illogically as I can —I will ramble through a few of them.

What is God—not in terms of heaven and earth, but in terms one understands? What is life? What am I doing here? Does one go on living, just doing one thing after another as one is told, until one gets tired and dies? If God made me, why did He not

do a better job? Why should I go to Church all the time, and have to represent the family at the Communion rail, when no one else does? Are there things in religion that no one can understand? If so, what are they doing there? Who put them there, God or man? If I come across something I do not like, must I believe it—just because Dad does? If the Catholic Church is all that it is cracked up to be, why don't people go around boasting more because they belong to it? The people I know never make the sign of the cross in public.

Is there as much grand opera in heaven as our pastor declares when he closes all his sermons with a reference to the "celestial choirs"? If so, must one go there? What is God's idea of a good time? Can I have a good time that way? Haven't we plenty of time in which to die without fussing about it all the time now?

If God is so good, why must He send me into a torrid fire for all eternity if, because of passion, I slip up for a moment and do something that ordinarily I would not do? I forgive a fellow who hurts me just a little bit. Then, if God is so just, how does He stand all the wickedness in the world? Doesn't it make His blood boil to see that banker down the street who takes up the collection on Sunday and makes seventy-year-old Mrs. Jones scrub his floors all day for a dollar and a half? If this whole thing of religion is what it is advertised to be, why doesn't it get somewhere? Why should I "love my neighbor without exception," when no one else does?

If God loves me so much, if He is so near to us, why do we not feel it? If He is always at our heels, how can I play baseball or take in a show with my gang? Can I play baseball in heaven? Why not? If Our Lord is in the Blessed Sacrament, why don't people behave in Church as if they were in heaven?

My Protestant chums are just as good and clean as my Catholic chums, some perhaps even better. Why isn't their religion as good as ours? Why all this fuss about the Churches? I know my Church is right, but John Jones knows his is too. If Christianity is meant to unite all mankind, how comes it that in Wattville, where we have seven churches, all the big political and really mean fights start in the churches?

"I cannot see," says one, "how a religion as good as ours cannot convert the world at once, instead of letting it fill with all the misery and sin and unbelief that now exist. I would not stand for it if I were God."

"I don't know the first thing about my religion now," says another matriculant, "but I am in this game of life for all I can get, and I expect the College will show me how to get it."

"I don't like religion," volunteers a third, "because it takes all the joy out of life. I have been brought up to the tune 'God wouldn't like that,' or 'What if the priest saw you?' until deep down in my heart I don't care very much. Isn't there something in our religion except Dont's?"

"All I know about Christ," says another, "is that He is mighty, mighty far away, and much as I have tried I can't get near to Him."

And a last voice echoes the sentiments of many: "What has Christ and my religion to say about this whole sex business except 'shhhh'? It's been bobbing up a hundred different ways during high school. I know what's right and I try to do it, and sometimes I don't succeed, and the more I slip, the harder it gets. If my religion can help me on this thing, how can it do so?"

Parents who read these lines, and I hope that many may, probably will breathe a sigh of content and say: "Thank God my boy never has these doubts, these trials, these difficulties!" How surprised many of them would be, if they could peer beyond the portals of the soul to see what is sometimes revealed only to priestly eyes. Their boys may, it is true, be as clean and as pure as the day they were born, but God alone knows what battles sometimes are waged under the unseeing eyes of father or mother. The priest knows, but he is little perturbed, because he knows too that He Who is really eternal, He Who stilled the waters of Galilee, is ever at the boy's side to help in solving the "eternal problems of eternal youth."

Can one detect any logic in those rambling queries? If so, I have failed in my task of portraying them. Yet, taken one by one, there is scarcely an item in which some vital religious truth is not contained. So the College's first step is to sympathize; its second is to bring these thoughts to the fore. It were far better that they break out in September of the Freshman year than three years later.

I would not have anyone think that these are the

general trend of student thoughts; they are rather difficulties I have isolated out of their background. Ninety per cent of them are due to emotional maladjustment. Too many times in the boy's past life emotion has fought with emotion. Now the College must strengthen the battleline by placing an idea or an ideal in the foreground with a finely cultured will to back it up, and then it can be far more confident of victory.

What processes, then, has the Catholic College to bring these difficulties to the ears of its consecrated ministers? It has two: confession and spiritual direction. In our day the former tends to become merely a statistical enumeration of sins. Its decline may, however, be more than compensated by the bounties of Frequent Communion. The priest in his "forty an hour" schedule knows that each penitent could profit from more time, yet he must adjust himself to circumstances so that the Communion rail may have its full quota next morning. Were it not for the consequent more vital messages imparted in sacramental union with Our Lord, this hustle of the age unavoidably tolerated in the holy place might be a tragedy of the first water. Because confession is a minute-and-a-half job outside the College, it tends to become such within the College.

The strength and aspiration of the Catholic College can most perfectly be realized in a system of spiritual direction outside the confessional, by establishing a means of communication whereby the student will be as free to speak to his director as he

would to his Divine Master. Boys generally are explicitly frank with Our Lord, because they feel that He knows all things anyway. A collegian will sometimes tell a priest more outside than in the confessional, because he knows that the priest not only is in familiar territory in these confidences, but in them the boy is "not holding up the line." Non-Catholic Colleges, awakened to the power of such an institution, have established personnel and psychiatristic offices in an attempt to fulfill this vital supernatural need by a natural means.

There are six obstacles which the Catholic College must overcome in laying the groundwork for its program of spiritual reconstruction. While some are by no means peculiar to collegiate human nature, the College's efforts may be fragmentary and unsatisfactory until all these obstacles are surmounted:

(1) It must deal with the eternal impatience of youth in the spiritual struggle; it must teach young men that, while perfection is to be their aim in life, they must not ordinarily expect to attain it in a day.

(2) The college boy has a tendency to isolate his action from its real place in the unity of personal life. His view of life is very apt to be limited by his ocular vision. He seldom stops to link the present with the past, the present with the future, or the future with the past. What occurred yesterday—well, it happened; what occurs today—that happens too; what will happen tomorrow is too far distant to be of grave concern. He does not realize that he is general manager of his soul.

(3) He fails to isolate his spiritual experiences out of the

sum total of experience. He can with difficulty envision himself as a member of human society, but it is almost impossible to teach him that he is really a member of that great society the Church has dignified by the name, "Communion of Saints." He cannot, therefore, see his sin as a part of the degradation of the whole human race; nor can he relate the joy of a worthy Communion with the joy of heavenly saints.

(4) He lacks a sense of spiritual valuation. Money values he may know, and, more or less vaguely, social values. But when it comes to weighing the things of time upon the scales of eternity, he is bewildered—as confused sometimes as a high-school boy faced with a geometric problem new to the mind of man. Because he lacks this sense of spiritual valuation, his primary concern seems to be to find excuses for neglecting obligations, to overlook or forget or sidetrack them; but privileges—that is a different question. These are to be maintained and cultivated and enlarged.

(5) The average college man is an "exception"—not in reality of course (for that would be a contradiction of terms), but an exception in his own estimation. No one like him ever lived before, and no one like him will ever live again. In part of course he is right, but he goes a trifle further. General laws, therefore, were not made for him. What is all right for the Toms and Johns and Dicks, will never do for him, Euphanasius I! Moreover, what happened to him has never happened to others. If perhaps he even told these things to a priest, that all-knowing custodian of the Sacramental mysteries, even he would be at sea because he too has never before known an Euphanasius! And so in his own conception the trials and victories of this lad, his sins and virtues, are something unique since the creation of the world.

(6) The boy entering college ordinarily has a sense of

"diminished valuation." "What!" some one will say. "Where have you seen so much conceit, so much egoism, such omniscience as is reflected by the fashionplate of last year's senior high-school class, or its football captain or valedictorian? He bloweth about as unassumingly as a mild little oceanic hurricane." Possibly so. But underneath, penetrating all that blustery appearance and atmospheric swagger, the college boy has a vague incoherent feeling that in the scale of real values he counts for but little; that God is too far removed from him to be concerned much with this trivial sin or this "whopping big" lie. He feels that God is not interested in his toothache, which is one of the most real things of his life, or in the "whopping big" penance he with youthful generosity did for his lie. And one of the hardest things in life is: *to have a God who is not interested in you.*

CHAPTER IV

CAN RELIGION BE TAUGHT?

"Our function is to provide fuel so that, when the fire descends from heaven, it may neither consume the wick nor be extinguished for lack of sustenance, but may give forth light, radiant and clear, to guide the feet of many in the way" (Cyril Harris in "Religion of Undergraduates").

I. Religion Courses

LIKE a medieval fortress of olden times, the Catholic College is set off from the rest of the world, an unwalled citadel; for knowledge is eternal and religion is eternal, and their lessons cannot best be imparted where youthful attention is centered upon purely mundane things. Yet its chosen knights must soon go forth to face real problems in a real world. The function of the College, then, is to relate the real issues of everyday life to the more vital issues of eternal things.

There is one big handicap that all colleges, Catholic or non-Catholic, have in common; both aim, as was mentioned before, to prepare for life, but the Catholic College strives to educate for both living and dying. The common lack is the absence of the Great Professor, Death, who seldom invades the college walls.

It is hard to teach young men how to live without teaching them how to die; it is not hard to teach them how to die, if you teach them that, as they live, so shall they die. But what has this to do with the teaching of religion? The College that teaches the young man how to live his religion, teaches him also the great lesson—how to die in it.

No one denies that the College has a function in the religious development of its students. Secular universities which have long played the rôles of professor, dramatic director, vocational guide, psychiatrist, athletic director, doctor, and financial leader, are now keenly aware of a function as spiritual director.

The question, as treated here, is twofold: Can religion be taught in a formal religion class? And can it be taught by educating in religious practices? In analyzing these problems we must retreat a step further in the consideration of collegiate radicalism and conservatism. We have always had critics aplenty whose plea has been to do away with campus institutions as they now exist, and to adopt entirely new means of attaining particular ends. The conservatives urge only a reform of those institutions as now existing. As far as religion courses function, the words set in such bold relief at the beginning of this chapter incline to the former tendency.

The Catholic College religion course may be an officially established means whereby the College aims to bring the young man to the fuller knowledge of

his religion. If its purpose and its value end there, then its necessity may well be called into question. Other classes in the Catholic College impart vital religious truths under their particular aspects. In fact, it would be tragic to arrogate to any one class the task of increasing the young man's knowledge of religion.

The College religion course should aim primarily to inspire or to translate religious knowledge into action. In this too it is not to claim an exclusive domain. The way a priest says his morning prayer may be a greater inspiration for good than any synopsis of dogma formally taught. Nevertheless, the first concern of the religion course should be to vivify religious knowledge.

In an issue of *The Ecclesiastical Review,* printed over twenty years ago (April, 1904), there is this passage: "Is the religious training in any Catholic College perfect? Far from it! Our doctrines are perfect, but our methods of imparting them are as imperfect as the teachers. . . . I have met at times students of many Catholic Colleges who were not practising their religion. In answer to the question as to why they had abandoned their duties, the usual reply was: 'Oh, I got so much religion crammed into me at school and college that I got sick of it!' Every priest must be more than familiar with this reply."

Almost twenty years later, in the *Proceedings of the Catholic Educational Association* (1923), we find, in somewhat modified form, the same complaint

under the heading, "Collegiate Ignorance." Attention is called to the fact that collegians take more interest in profane studies than in the study of their religion, that the teacher of religion is often equipped with only a catechetical background for the administration of his office.

At first sight it seems no flattering commentary on the Catholic College that the same criticism should endure for twenty years. Yet it would not be true to fact to infer that no progress had been made during that time. There has been within recent years a happy revival in certain places of the art of teaching religion. The day when a translation of an antique theological book was assigned to sophomoric minds is rapidly passing; the day when two of a four years' religion course were devoted to the teaching of deep exegetical problems of the Scriptures is passing, and the dawn of a twenty-four-hour-a-day religion teacher is breaking.

What should be the content of such courses? If the essence of Christianity is found in the twofold injunction, love of God and love of neighbor, then it seems that this—and not sin and the borderline of sin—should supply the background for religion courses. If there has been a failure in the Catholic College spiritual banquet in the past, it has been because there were too many sidedishes and not enough of such solid meat of Christian doctrine.

A most encouraging evolution, which might indeed aptly be called revolution, in the content of college religion courses has been accomplished of late years

at the Catholic University of America.[1] In the colleges to which the survey discussed in this book extended, this course is being gradually adopted. Its force is in its presentation of the Catholic religion as a life to be lived as well as a system of belief. Its content is not so radically different from the content of other religion courses, but it attempts to present old facts in a new and more wholesome light.

The Catholic boy is much impressed with the ideal of Catholic life, when the personality and life of Christ furnish the background. This ideal—the love of God and love of neighbor—embraces practical issues of life linked up with the terms, law, love, and liberty. Justice and the Commandments are considered in relation to the Christian ideal—not so much from the older viewpoint: "What must you do to commit a sin?" but rather from this standpoint: "Why must you not commit this thing, which is a sin?"

It is one thing to explain dogma as dogma, and quite another to explain it as a motive of life. Related to self-interest, duty, gratitude, and love, dogma takes on quite another aspect. Likewise the Sacraments, the Mass, and the sacramentals are appealing in the explanations of penny catechisms, and still more so when viewed as life-giving channels. The reaction of the individual to these influences may be explained in relation to sanctity and sin, to faith and unbelief.

[1] The course outlined by Dr. John M. Cooper, whose second work will be off the press in 1926.

The source of Catholic life is another vital factor. The superhuman facts which underlie the institution of the Church, its magnitude, universality, and growth, its flexibility and inflexibility, its vitality and power of repair, are explained as Christlike characteristics. The interpretation of such facts stresses the Divine Life incarnated in Christ and the Incarnated Divine Life perpetuated in His Mystical Body, the Church, whose structure and functions touch likewise upon everyday issues of life.

Continuing the study of the Christian religion from this viewpoint, one comes to the consideration of the products of Christian life. The primary products deal with the contemporary and historical dynamic relations of Christianity to human welfare in the domestic, economic, political, international, moral and religious fields. Emphasis in the student's mind should relate more to what is to be done than to what has been done. The byproducts of Christian life are those relating to material prosperity, political and religious liberty, education, the growth of knowledge, and the progress of the fine arts.

The discussion of life problems in the Catholic College religion course should not be limited to any one year, but the spiritual vitality of the student should for that length of time be of primary concern. He should be taught how, as regards his interior life, religion may motivate both work and play; and, as regards his exterior life, he should know the genesis, growth, and loss of religion in the individual life. Special problems presented to the

student are: the choice of life work; marriage, with the consequent questions, courtship, wedding, married life, and child-training; and, finally, the various businesses or professions, with their peculiar ethics, and the problems of civic responsibility and health.

I have ventured to expound the ideal of the college religion course rather than facts revealed from my survey, because in this field the Catholic College must set its own standards. It would be highly regrettable if, in the competition with non-Catholic schools, our Colleges should delegate their best teachers to other tasks. Not only should Catholic Colleges have their most efficient professors in their chairs of religion—men who have by special study and training been fitted for the office—but research should be instituted into the vast, increasing complexities of life as they bear upon youthful minds, and the subject of religion should be more aptly accommodated to the subjects of religion teaching.

II. Religious Practices

In this second discussion there is another element of grave importance in the scheme and aim of Catholic College life—the practices officially established by the College to bring the student into the habit of performing his religious duties. As a whole, Catholic Colleges cling to the custom of required attendance at daily Mass, partly upon the persuasion that, if their primary purpose is spiritual, then they must place spiritual matters upon at least the same

officially recognized level as purely scholastic affairs. Does this practice of "compulsory attendance" at exercises militate against the best interests of the College?

If the attendance at Mass is "compulsory," there seems to me to be some question as to the advisability of the practice. The student is made to do something exteriorly to which he interiorly is opposed. There are, however, different kinds of intentions. The explicit intention made in September, when the student enters the College and accepts obedience to its laws as a condition of residence, certainly persists throughout every attendance at religious functions. In arguing about "compulsory attendance" at religious exercises, one treads upon unknown grounds. There has been a great deal of worry in our day about tender little wills and tender little Willies—lest the Catholic College by its stern discipline may make these shipwreck upon the shoals of unbelief. There is no parity in this matter between the practice of the Catholic College and of a Catholic University, where students are scattered throughout a large city and could not be convened for religious exercises.

Rugged, strong characters are developed only through confronting and conquering hardships. The tendency today is contrary to this principle. Daily attendance at Mass may be for some students a hardship, involving a mortification of the flesh, a mortification of the intellect, and a mortification of the will. Does this argue for its abolition? College

boys are the "most active people in the world with the greatest love of sofa pillows." They need in regard to practice just a little incentive in the way of law to guide aright their religious habits. When these are undertaken with a rational and kind explanation of their consequences, collegians are proud of their opportunity to prove their love for Christ by attending daily the Sacrifice of the Mass.

There is another more important consideration in the institution of Mass as an official exercise at the Catholic school. Where the student body does not attend Mass, there is a disheartening decline in the practice of Frequent Communion. Some critics would say: "That matters nothing. Forced Communions do not count." The lie is perpetuated in the insinuation that, even though Mass alone is compulsory in a College, "forced" Communions are on record. The theology of the Catholic Church is rather severe upon the line of argument above set forth. It teaches that the Sacraments work *ex opere operato*. Granting the hypothesis that the college man was not voluntarily at Mass, if nevertheless, as a result of his "compulsory" presence there, he was freely at the altar rail, he would by his reception of the Sacrament have gained a substantial increase of sanctifying grace. This is not debatable opinion.

As a matter of fact, the question of "forced religious exercises" seldom causes the Catholic College student the least concern until some ardent reformer, generally of the professorial class, suggests the need of reformation. The spirit of liberty, for which his

forefathers presumably fought and bled, may, when interpreted in the mouth of a reformer, extend to anything from the theory of private ownership to the Ten Commandments. The Catholic College must ever be on its guard against this spirit of the age, because it has in its sacred custody hundreds of young men who, brought into daily or frequent contact with Our Lord in His sacramental form, will draw nearer and nearer until, while at entrance into College they may never have dreamed of such a thing, they are later impelled joyfully to embark on the Greatest Romance youth can undertake—the fellowship of Jesus Christ in a priestly career.

And so the Catholic College must not only give the "fuel"—the knowledge of Christian religion—but it should go a step further and make sure that it ignites the "wick," by bringing motives of action and habits of practice to bear upon that knowledge, and then what matters it whether we say that religion is "taught" or religion is "caught," as long as the fires gleam brightly?

CHAPTER V

CHRIST ALONG THE SIDELINES

HERE and there in glimpsing the minds of college men one discovers, even in the common things of campus life, a gleam of something priceless, something eternal, in the personal conception of the Divine. The reason why Christ intrudes in the many things touched upon in these essays, is because Catholic College men want Him there, just as the reason why He is absent from so many campuses is because there men do not desire His Presence.

The four types whom I have chosen as Fathers of the Campus Wisdom may not exist in individual form, as I have pieced what Tom thought together with what Dick said and *vice versa;* but, as far as reality goes, in another sense Tom may be the twin of a star half-miler at Holy Cross or Columbia, or Dick a senior of Villanova or St. Viator, or Jack a sophomore at Old St. Mary's or St. John's.

I have been extremely partial in retouching and remoulding these student themes. I have quoted most with approval, but I have verified facts and figures and ratings from the survey, so that the voice of any of these collegians may be termed the echo of hundreds of his confrères.

I. Tom on Classes

"The attitude of the fellows towards study may be divided into three classes: some are for it, making it the big aim of their existence here; some take it as a matter of course; some look upon it as a necessary evil, forgetting that, if it is necessary, it is not an evil, and, if it is an evil, it is not necessary.

"My opinion is that the main failure of the Catholic College in putting across an educational program is in not cultivating a spirit of work. If a fellow wishes to be happy in College, he must have either an abnormal amount of time in which to loaf or the spirit of work. There are a number of our classes in which we get a lot of real intellectual pleasure and stimulus and are headed towards the things of the mind, but I think there should be a special class designed just to teach one how and why to work.

"Many of our boys know a lot of religion and ethics, but they do not know the immorality of half-doing a piece of work. I blame the College for not teaching them the joy of doing things well. And still, I had better retract that statement in part, for most of the boys do know the joy of doing some of their work well, but not all their work. They like Sociology, and they work at it night and day to the exclusion of everything else; or perhaps it is 'Math,' and they forget that Latin is in the curriculum.

"There is a rather peculiar corollary of this fact that proves it. Students who are otherwise as honest

as the day is long, who would walk a mile rather than keep a penny unjustly, will not hesitate to be dishonest in an examination. In high school *forty-five per cent* use crooked means 'to get by' in their classes.

"When they come to College, where there is a much better general attitude towards study than in the average high school, two-thirds of these pull out of the rut and start working in their classes. But there are in school more students (about twenty per cent in all), who come from snap courses in high school and, when they meet something hard in the line of exams, they make up in part for the reformation of the thirty per cent by using everything from cuffs to encyclopedias to get class ratings. Most of these are dishonest, not because they need to be, but because they want higher marks; the minority are the lazy.

"You may ask: 'How do college boys get over the use of dishonest means in examinations?' With most it is a case of self-respect; with a few, the inherent crookedness of the thing gets under their 'spiritual skins.' Many have told me that they cut it out because of personal desire on their part to play square; a few lay their improvement to the influence of more capable teachers; and a few, in this or that class, do not cheat because they are not given a chance.

"I would say that, as regards honesty in class examinations, the College gets across about sixty per cent of its aim. It reforms about thirty per

cent; about thirty per cent are trying to live up to the ideal placed before us: 'Always acts as if Christ were at your side.' Then about twenty per cent are backsliders who in this or that class hit the downgrade in College.

"I think that classes are the big thing in College, and for this reason—in our day knowledge pure and simple has a special mission. It has to reclaim from debasing associations most of us who have been given over to cheap literature, cheap amusement, and cheap thrills. By the word 'cheap,' I do not refer to the financial outlay they involve, but to the mental or disciplinary effort to get them.

"The consequence of such amusements in life in general is quite clear. Conscience is not as alive as the boy's sense of entertainment; sin is, through the moving pictures, becoming purely a social affair, and the doctrine hurled at us from above-mentioned sources is: 'Sin is one thing and getting caught at it another.' Of course, that means putting Christ entirely out of consideration.

"I think that everyone should read Newman's 'Idea of a University,' and pass an examination on it before coming to a College. There are three big handicaps with which the boy generally begins his studies here:

Firstly, *he does not know that the things he does know are knowledge;*

Secondly, *he does not know the joy of acquiring knowledge;*

Thirdly, *he thinks that acquiring knowledge means merely memorizing printed pages.*

"In my mind the big result of knowledge and well-taught classes is this: They accomplish a discipline and they cultivate tastes which have a tendency to refine one; they create a disgust and an abhorrence for certain things of a lower order, for the excesses and abnormalities of evil, and they accomplish this without forcing an appeal to the supreme court of moral law by keeping within the jurisdiction of right reason itself.

"Yet the classes of a Catholic College get this mission across, in my mind, better than elsewhere, because they not only teach truth, but they are careful to teach it in its relation to Him who is the Master of Truth, Christ. The multiplication table is the same at Harvard as at our College, and we have practically the same principles of Mathematics, Sociology, and Botany, and yet with the spotlight of faith shining upon them they look different.

"One big thing that I have learned in my classes is humility. It was rather a difficult lesson for me, but I have found out that reason, left to itself, may sometimes go astray. When you link it up with Our Lord, and when you travel along with Him at your side, then you find the journey a lot shorter and the goal a lot nearer. On this particular point I happen to be an authority, because I have tried traveling with and without Him."

II. Harry on Athletics

"While I am not an athlete in the accepted sense of the term, I challenge any man who wears a letter to get more fun out of a football or basketball game than I do with the scrubs.

"I think that half the agitation in the press today about the whole intercollegiate athletic situation is based on the assumption that it is bankrupt. In some cases it is, financially, where excessive athletic programs have figured in the past and athletes received more salary than professors; but because there were a few such places does not prove that the 'bankruptcy' was or is educational and social.

"In a Catholic College I think that athletics can be compared to vaccination. The purpose of vaccination, as I know it, is to make what is in you break out, but in such a way that it will not hurt you. Now eight hours in a classroom leave one with a lot of pent-up energies. We want to get out and shout about something. I suppose that we could get out and cheer for the World Court, but we would rather cheer for the Freshmen against the Sophs or the varsity against ——. We want action on the fields too, and I do not think the College which has not the incentive and inspiration of intercollegiate athletics provides for this need.

"In analyzing the athletic controversy of today, I think that at the root we would find some students and a few professors who feel that their mission in life is to reform. Now to reform other features of

college life—classes, or discipline, or religious activities—requires much thought and energy. The easiest outlet for a reformer then is to start reforming something that will not require much intellectual concentration, and so he starts in on athletics. To this collegiate species the question is as necessary for the enjoyment of life as a bone is for a dog. A bone, too, is a harmless thing. Why not let the dog play with it?

"In psychology I have learned that the theory of 'trait-transference' is questionable. If a student bumps himself a dozen times a minute out skating and sticks to it, this does not insure that, when he strikes the first hard passage in Latin, he will not use a 'pony' to master it. There may not then be 'trait-transference'; but in games one certainly indicates what is in him. I not only know the fact, but I know that others know it, and as a consequence I watch my step. I have had a lot of mean third strikes called on me that I would not have taken otherwise.

"I think that one of the strongest religious arguments I have yet read was an account of the way the Notre Dame University football team goes to Communion, and how by that practice it draws others into the habit. That means a great deal more to me than if certain saints did it. As a rule I do not care much for saints. While I know they were not all that way, most of those we hear about seem to have become saints by getting their heads chopped off or by getting converted after leading rather bad

lives. I do not care to get my head cut off, unless absolutely necessary; and I am not going to lead a bad life in order to become a great convert; but I would like, although I know it is impossible, to be a member of a football team that can play football better than any other team, and still keep its heads and its hearts in the right place by going to Holy Communion every day.

"There is another thing overlooked in the athletic squabble. Even if athletics are getting too much attention and causing a lot of publicity, may not some good accrue from this in the classroom? Competition is good for some professors, and, when they see that their classes have to be worth while to be of as much interest as sports, then athletics have done classwork a good turn.

"Recently I read how the teams from the high schools at the National Catholic Basketball tournament would daily make a pilgrimage to a nearby church to receive Holy Communion. Now those boys will never forget that great experience of the tournament. Neither can they forget that during it Our Lord was right in the midst of them—participating in their good time, as it were. After all, why should we identify Sacramental reception with only the unpleasant things of life—deaths and sickness and so forth?

"While I suppose that it might be blasphemy to some to hear this, I like to think that, if Our Lord were on our faculty, He would do like the rest of the priests who get out and play with us and, with-

out in any way compromising their priestly dignity, make life pleasanter all around. Of course all cannot do this; some are too old, but you can look up their batting averages in old catalogues. The story is told of St. Philip Neri that he was unwilling to let the prospect of death interfere with his game of billiards, which was undertaken in God's name anyway. Now, if the essence of Christianity is in love of God and love of neighbor, I think this holy saint would agree with me that he would do a still higher spiritual service than by playing billiards, if he did what so many of our overworked young priests do in coaching one of the junior athletic teams.

"I like to think too that, if Our Lord were a student at our College, He would not be in the chapel all the time praying or in the library all the time looking up references; He would be more like most of my gang, who make a visit to the Blessed Sacrament just before a game, offer it up to Him, and then go in for it for all that they are worth. Our varsity teams always receive Holy Communion in a body before a game. Whatever other effects this may have on them, I know it has at least one. Unlike other teams, when they do win a game, they do not take all the credit to themselves.

"A good cure for the student who is too crazy about athletics is this: offer an hour of play up to Our Lord as you would a Lenten sacrifice. I tried this scheme and it worked out well, and I found I liked Him a little more, and, because of my religion, I could make some sacrifices in a game that I could

not otherwise make. There is more religion in the fellow who is wrongly called out at home, and rises and brushes his clothes without saying a word, than the one who sings loudest in the choir but yells loudest on the field against the umpire."

III. Jack on Discipline

"There is no one who causes me more pain than the fellow who is always 'agin' the law.' His method of popularity is to disagree with everyone in authority, and his isolation, where possible, evidences how successful he is in his intention.

"I realize that the Catholic College is pulling against the tide in its discipline—that where others, with the exception of the Navy and Army schools, are letting down campus barriers, our College is firm in its stand, although in making us get up at six o'clock in the morning and in making us stay in at night it is accused of an 'educational crime.'

"Nevertheless, I think that in our Colleges we have sometimes been headed along the wrong lines. Since they proclaim themselves as social and spiritual institutions, the Catholic Colleges must expect to give service primarily and to receive it secondarily. Clockwork discipline may or may not give character.

"Now how is the distinction to be made? You may think, in your seat in the grandstand, that it makes no difference whether we get up at six in the morning just to avoid getting pulled out of bed, or because we cannot sleep (and all of us can), or be-

cause we have enough love of God in our hearts to pull us out at an hour when the bed is softest—although we do not decide the last issue, for obvious reasons—at six o'clock in the morning.

"But the motive does make a difference, a big difference, and a difference that carries throughout our actions of the day. I think that our College should feel more responsible for the motive that pulls us out of bed than for our merely getting up. A priest would find it a lot easier to give us fatherly heart-to-heart intelligent talks than to play tag with us all the day long to see that we do a thing. The best discipline trains one to do a thing as if the disciplinarian were not around. If one is not so trained, then when he gets out he feels that he has written a new Declaration of Independence, fought the Revolutionary War all over again, and now the only thing to do is to make good use of his liberty while he can.

"I think that this whole thing of discipline is more or less like the man who started out on a auto trip. He borrowed an auto catalogue and built a car to correspond to a picture in the catalogue. Then he viewed with pride his nice new tires, took his seat at the wheel, and started forth. He did not progress far, because he overlooked the little apparatus inside that we call the motor. College boys with motors in shape will do anything.

"While most boys will do a thing cheerfully if it is presented to them in the right light, some professors have not the knack of presenting things that

way. It is one thing to keep quiet because you must do so, and another to keep quiet because you are told that by so doing you do a service to your neighbor next door, and perhaps thereby treat Our Lord who dwells in our hall with a little more respect.

"This sounds like an extreme statement, but I do not think it matters much what rules are to be found in the College. I do not think there should be anything in the rules even implicitly contained in the Ten Commandments, because, if there is, one is apt to think that the motives for obedience to both are on the same plane; then, when a fellow breaks a rule, he acquires a touch of the 'collegiate youth' spirit, which I guess insures that he will become that way.

"If I may criticize them without disrespect, I think that our professors are more concerned with unworthy actions than unworthy motives. John ——, when he was threatened with expulsion for helping Ed in an examination, was thinking of the fact that Ed's mother had been sick and Ed had missed a lot of classes; so John merely wanted to help him through, not to be dishonest.

"Another thing the average College overlooks in its discipline is the spirit with which some of the students enter. They are away from home and from home discipline for the first time, and many of them 'act tough' when the trouble with them is that inside they are blue—so blue and homesick that they really do not care whether school keeps or not. Then they do something wrong, and perhaps get expelled for so doing.

"There is nothing that a student despises more than a 'four-flusher professor.' He is one who tries to get popular by conceding this or that privilege, or by overlooking serious infractions of the rule, or by not backing up those to whom the rule of the house is committed. He tries to be a good fellow, but not in the right sort of way, and his is not the room that boys frequent when they return to College ten years hence.

"Some of the boys in College who get a hundred per cent mark in conduct, could not get an invitation into my home, because I do not trust them. In behaving, they are following the lines of least resistance, and their behavior is ofttimes only external. The business of the College should be to find this out and to make them show themselves in their true colors. They are like an auto coasting down hill all the time. When it strikes an upgrade, it will backfire. The average fellow has a rather hard time getting a hundred per cent in conduct, and sometimes he has to hold himself in more to get eighty than one who gets a hundred.

"If I were ever to be a disciplinarian in a College, I would post four rules on my wall and ever keep them in mind:

1. Keep the student motors in order.
2. Don't impute motives unless compelled to do so.
3. Don't discourage a student too easily.
4. Don't let a student know when you lose confidence in him.

And then I think that discipline, instead of ranking fifth among the character influences in College, might rank a deal higher."

IV. Joe on School Spirit

"The first thing that impressed me on entering College was the extension of my family. It is a big jump from a family of five to one of five hundred, and it calls for some readjustment. The first rule in readjusting is to do as the others do, and I think that is what is generally understood as school spirit. It seems to me a strange social phenomenon that in a Catholic College five hundred men can live together under the same roofs or roof, eat at the same tables, abandon the privacy and seclusion of home life, and get to like it.

"As I look back over my college days, I like to think of school spirit as a guardian angel that took possession of me the day I came to College. There are a lot of regulations that it lays down that the disciplinarians never imagine.

"School spirit has taught me for one thing that to live with others you must hold yourself in to a great extent; that, in a boarding school, life is not only 'give and take,' but one who 'takes' cheerfully gets along with others better.

"This guardian angel has done me some great service. I cannot forget my impressions the first weekday I saw practically the whole student body go to Communion. I had been to confession a short

time previously, and I suppose that I might have gone also, but it never occurred to me. The next day the same thing happened. Then a few of the Freshmen started to drift in with the stream. One of my best friends began to drop around to a priest's room occasionally in the evening to go to confession, but he thought he had to go to confession every time he went to Communion, and the priest had a hard time convincing him otherwise.

"Confession has always been a bugbear in my life; not that my life has been so very wicked, but in childhood I conceived an unholy dread of this part of the Sacrament of Penance, and with my heart thudding against my ribs and a shortage of breath I told my childish and boyhood faults to a priest, as if he were Christ's executioner and not His minister.

"This is another place where college spirit helped me out. I drifted around with a few of my friends who went to confession to Father ——. After confession Father —— turned and talked to me a little more friendly than anyone had ever talked before, as I suppose he saw how nervous I was, and the funny thing was that it was easy to talk back to him. There are a lot of confessor-saints I know, but they could all come back to life and I would stick to my present confessor. I believe that, if he were out in the world, he might do a lot of good.

"A third thing that school spirit did for me was to teach me how to make a retreat. The days of silence at first struck me as a big mouthful of Purga-

tory on a spiritually empty stomach. Yet one could not break the silence without throwing one's self-respect to the winds, and so I held my tongue to the end, and then I felt like a million dollars.

"One reason why I am enthusiastic about school spirit is the way it has been proposed to us as a means of paying our social debt to the rest of the boys. You can see for yourself how, when we students get together and decide that it is not proper for a college man to whistle at a girl passing by, it is a whole lot more dangerous to break this rule than if it were in the rule book. This helps too to keep the spirit back of our athletic teams at high pressure; it helps to keep a check on bad language, not that we lay down any restrictions against 'hell' or 'damn,' but, if the Holy Name slips out (a habit that a lot of the students had when they entered here), someone is apt to tap you on the shoulder and say: 'Cut it out!' Then the only thing to do is to cut it out.

"We do not need much school spirit in the chapel, because everyone is serious there anyway; but in the class room, if student opinion is against loafing, if the collegian that is looked up to is the one who gets an 'A' in Latin, then the spirit of study gets a big boost.

"School spirit tolerates a lot of things it should not tolerate, but generally as the lesser of evils. It permits a fellow to talk about his girl, when everyone knows that he hasn't any; it permits one to talk about his Dad, when there are other more inter-

esting topics; but you cannot talk about yourself for very long without developing into a monologue artist. Then too a student is permitted to say things about a professor that neither he nor anyone else thinks, and that he is not man enough to repeat to the professor's face.

"I think that school spirit ranks first among character influences in a school.[1] Some may think that this is derogatory to the influence of Our Lord in Communion. On the contrary, it is by leading students to practise Frequent Communion that school spirit does its most effective work.

"As a consequence, the main defect in the character-development program of the Catholic College is in the failure of the students to realize that they are responsible for every example, every personal influence, every word said before others."

[1] Needless to say, I do not agree with the student in this matter. To use his own picturesque vocabulary, I think he should at least credit Our Lord with an "assist" in creating the school spirit of which he speaks.—Author.

PART II

"But, O, what hast thou won?
A Lover that is ever pure,
And Love that shall aye endure,
When the sands of life are run.
Then, mourner, from the death arise;
Thine are no fragile earth-born ties,
Which part and sever,
But love Divine, which never dies,
Is thine forever."

ANONYMOUS.

CHAPTER VI

THE TABERNACLE AND THE CATHOLIC COLLEGE

"Lord, if I but touch the hem of Thy garment, I shall be made whole."

MUCH has been written about Christ; pious books and learned books and books neither so pious nor so learned. The writing with which the Divine Heart is most concerned, however, is the writing in the hearts and lives of men. All other writings will vanish with the flight of time and the attainment of eternity, but this writing shall never pass away.

The present chapter will be marred by few words of mine. Whatever I might say, might distract the reader from its import. It is a new chapter in relating the victories of Christ—a chapter that means more to Him than the Battle of the Marne meant to the conquering soldiers or the discovery of a new land to the explorer.

Does Christ rule on the Catholic College campus? Much has been written by self-constituted authorities on the matter, many of whom write in the ease of their armchairs hundreds of miles from the scene of collegiate conflicts. Collegemen, however, should

be fairly well versed on the subject. They have no opinions on it to be obtruded at every opportunity, but they have deep-felt convictions which reëcho when the cause of Christ demands their voice. This, I believe, is an age when that voice is needed most urgently, if we are not to drive Jesus from the campus entirely.

As regards the reception of Holy Communion—that intimate soul-to-soul contact in which Christ not only speaks to the collegian's soul, but therein takes up His residence—I present the following table:

1. Number of questionnaires received	1,017
2. Number of Communions per week before College	630
3. Number of Communions per week at College	4,097

Verily, Christ rules on the Catholic College campus, all's right with his world! But let us go a little further and penetrate within the shadows of the soul to see what sentiments are there aroused. In this chapter we are concerned only with those which reflect the soul's closer relationship with Christ; in the next, we shall deal with the reaction which follows when the revivified soul again suffers temptations and trials. Voiced in one form or another, the main sentiment of the men who so frequently receive Christ is: Communion at College has helped me to love God better. If perchance these student thoughts seem very passionate, then I

trust that the reader will remember that in their blood has been mingled the Blood of Christ, enkindling otherwise sodden hearts into that flame which can never burn too brightly.

"In this intimacy with Christ, which is the outstanding accomplishment of my College life, I feel like a person who has changed souls with someone else. My tastes, my desires, my aspirations in life, are altogether different. Moreover this is one Friendship in which it seems that intimacy does not breed contempt."

"Not only has my practice of Communion here changed my attitude towards God, but also towards life."

"Frequent Communion has increased both my love and my respect for my Sacramental Saviour."

"I never knew before how God could be so good to man."

"I don't know what heaven is like, but every day I receive I am learning. I feel that I am getting a little closer to it and to the Great Reality of life."

"Frequent Communion has led me to constant peace with God. How can one be happy without it? This spiritual happiness is infinite, compared with the feelings of one who does not receive his God. The one difficulty that it has aroused in my mind is this: How can a God Who is so good permit other boys not of the Fold to remain outside the pale of His Love?"

"I do not feel that I love God more; my sensible devotion has declined. But deep in my heart I *know* that I love God more, for did He not say: 'If any man love Me, let him keep my commandments'?"

"The door of a church was just a door to me before; now it is a pathway that I can follow to a heart-to-heart visit with my Best Friend."

"The big thing I have learned from my Frequent Communion in College is to open my heart to God and to be very careful about opening it to anyone else."

"I am happy in the thought that God is resting in my heart throughout the day. I work better, play better, live better."

"When you start the day with God as your companion, your heart is lifted up all the day long. I think that to be able to talk with Him and to confide in Him Who is all-knowing, is the biggest relief in my life."

"I have always thought that God was the only true source of help; but Frequent Communion does not stop there, it starts a fellow towards new paths and ideals."

"The happiness I get from these Communions is that I know I am doing my bit in glorifying God."

"Once upon a time I thought that God was a Master only to be feared; while I respect Him the same as always, I now know that He is primarily a Friend to be loved."

"To sum it all up, I am much, much closer to God."

"It is one thing to believe in Our Lord in a perfunctory way, and another to turn to Him in time of trial and worry. I have, by my Communions in College, learned to do the latter."

"I always used to fear death, and the thought that I might be struck dead came bobbing up into my mind at the strangest times. The more I fought it off, the worse it became. I have read how people were driven mad that way. I can laugh at the thought when I daily receive Our Lord."

"Frequent Communion has brought me closer to the great reality of supernatural persons. I know now that Mary is not an abstract figure, and the whole supernatural world seems to be more real and more tangible, and, if I may use the word, more chummy."

One would need to publish a series of books to give space to all these protestations. I have selected a few at random. I may do a great injustice in stilling the voice of others, but, if some of my young friends who make these pages so appealing are hurt because their words do not appear, let me remind them that one reason Heaven is what it is, is because there every college boy will have space and place and time in which to tell his Sacramental Friend what Communion meant to Him in campus days.

This practice and these facts that I here record are perhaps largely the product of the Decree of Pius X, of revered memory. But must we not likewise give credit to those valiant officers of Christ, His priests, who so live that they may lead others to their Master by word and example?

In a few particulars we will permit the college boys to complete the story of Christ's triumph in the Eucharist:

1. Ninety-six per cent stated that Frequent Communion made them want to know God better.
2. Ninety-eight per cent stated that the practice made them more careful to avoid sin.
3. While many report that Frequent Communion has not lessened temptation, it has made them more apt in obeying God's law.

To what motives are we to ascribe this change in the life of collegemen? There are two kinds of motives, proximate and remote. The remote motive

is to do what will please God. It is interesting to know some of the proximate motives, and, while I have not the complete statistics assembled on these, I herewith reproduce such as I have of them:

The example of others	210
Environment or college atmosphere	140
Special facilities at College	107
Religious Instruction	79
Need of grace	57
Suggestion of priests	51
Desire to overcome sin	47
Realization of benefits in others	40
Spontaneous desire	24
Home influences	16
Troubles and worries	16
Desire to do better	9
Desire for peace	3
Desire for knowledge	2
To gain back the faith	1

While I am slightly "out of order" in injecting other issues under the title of this chapter, it is well to recall that Holy Communion is not the only expression of devotion at the college man's disposal. In the order of use others are: Mass, Prayer, Rosary, Devotions to the Blessed Virgin, Benediction, Litanies, Visits to the Blessed Sacrament, Sacred Heart Devotions, and Novenas. If I may do so without violating the confidences entrusted to me, I would urge any of the readers of this book who expect some day to become saints and to have

religious orders named after them, to insure that their order establishes a College; in that way they will receive a much larger homage of prayer.

A surprising piece of information in relation to this question is that, even in colleges where morning and evening prayers, attendance at Mass, and recitation of the Rosary are compulsory, students would rather have their love for God gauged by their observance of His commandments than by their devotions to Him. Only thirty-four per cent specified the latter.

One other question in this survey that I thought might be beneficial was: "What sacrifice do you make in your daily life for your religion? For your study? For your play?" The statistics on this point were not very satisfactory. Upon investigation I came across several instances that compelled me to cast them into the discard:

1. One student, who made "no sacrifice for his religion," gave up the friendship of a very wealthy and attractive young lady, incurred the enmity of his and her folks, and abandoned a promising secular career to enter College to study for the priesthood.

2. Another youth also made "very little sacrifice for his religion"; he worked in a restaurant where he had to rise to begin his service at 5 A.M. He fasted every day until noon to receive Holy Communion!

What a shame that the Catholic College does not give these men some opportunity to "make sacrifices for their religion"! I suggest that we establish a

few guillotines on the campus and resurrect a few French revolutionists that the opportunities given to youths of other ages "to make sacrifices for their religion," may be at the disposal of such campus apostles of our days.

CHAPTER VII

SOME VICTORIES AND SOME DEFEATS

THERE are on every campus representatives of the young man of the Gospel who on the night before Christ's crucifixion stood afar off with only a mantle about him. These few are not yet ready for His message, and they cast around themselves the mantle of proud reserve, and when approached they too flee, for they are not prepared to suffer for His cause. May it not be possible also that many who on the campus are not yet prepared to suffer for Him, shall return at a later day, as we have reason to believe this young man of the Gospels did, to offer their all for Christ?

Possibly one reason the young man fled was because he was afraid to approach Christ in that condition; here too we have a collegiate parallel. The College then, to do its work most effectively, must insure that there are certain adornments of soul that will impel the youth to approach closer to his Master.

Character has been defined as "what Christ thinks of us." This knowledge, of course, we cannot determine. It is possible, however, to rub certain touchstones, and, through the eyes of the collegeman who sees imperfectly what Christ sees in him, we

may gain an indication of character and of the eternal struggle which might be loosely characterized as "some victories and some defeats." In this chapter we are concerned merely with four such touchstones—truthfulness, self-control, fair play, and temperance.

I. Truthfulness

A sense of personal reliability is one of the greatest assets with which a young man may enter life. Truthfulness then has a reaction in life that makes its cultivation of paramount importance in the moral training of collegemen. Lying, with the exception of untruths told to avoid disciplinary troubles, is severely discountenanced by student opinion. I am unable to explain why collegemen in this particular field lay most credit for correction of untruthful habits at the door of "moral instruction." Possibly, if one were to analyze further, one would find that there was something remiss with the preparatory training of young men in this regard, that they have never been taught the beauty of truth, but rather the complicated and very questionable deductions of "mental reservations."

Forty-four per cent of the students did not register any change in the matter of truthfulness. Some gifted critic may here remark that this in itself proves that collegemen lack the virtue. On the contrary, the question was so formulated that only one well-nigh perfect could evade incriminating himself under

the headings: "Malicious and Frequent Lies"; "Frequent but Not Intended"; "Untruths to Avoid Trouble," and "Constant Truth." At one time or other ninety-five per cent stated that their practice was not in accord with their conscience, although the deviation may have been slight. This in itself is very significant as to the validity of the survey. Someone may exclaim: "How can you place credence in this ninety-five per cent of the students when they admit that at one time or other they have been untruthful?" To which I reply: "If they are now truthful enough to admit they have been or are untruthful, then their conscience is neither dead nor sleeping!"

The significant fact is that forty per cent thought that the Catholic College had worked a decided improvement in their practices as regards truth, while many of them were now by no means perfect. Twelve per cent thought the contrary and gave as their reasons "discipline," "fear of punishment," and "fear of student opinion".

For the benefit of those who may be interested in this field of investigation, I note the causes leading to improvement:

Moral instruction;
Pressure from students against the practice;
Self-respect;
Scrupulosity;
Embarrassment;
"Just to be truthful";
Experience;

Stronger will;
"Formerly carelessness";
Influence of friends;
Religious influences.

Another significant thing in the estimation of these facts that must not be disregarded is that while before college, according to their own testimony, many students do not link the practice of lying with conscience, still, despite their added instruction and awakening to the immorality of a lie, they record a considerable improvement in college days.

II. Self-Control

The stoic, we are told, would make self-control the sole aim of education. The term, however, allows many interpretations. In this survey it was explained, not so much as embracing practices of Christian mortification, but as the restraint demanded of the student in his state of life to observe the amenities and courtesies required in the intimate contacts of Catholic College life.

This control involves primarily a moderation of the irascible appetite. All students get angry at some time or other; only a few are so accomplished in the art of self-control that they fail to register their anger. The headings under which the student was asked to rate himself were: "Vehemently ill-tempered"; "Angered slightly but often"; "Seldom Angry"; "Unable to take correction."

In this regard the Catholic College, with its many cross-sections of social life, registers almost unanimous victory. By a comparative vote of fourteen to one, the College was recorded as helping towards the ideal in this regard. Among the few who did not think the College had helped them better to adjust themselves in this matter, half were explicit in blaming themselves for the fact.

One of the very real discoveries that the ill-tempered boy makes in a College is that, if he is unable to control his temper in his relations with others, he will always find volunteers to enable him to overcome the difficulty. "Incompatibility of temperament" is a divorce court phrase in our day, but, where it arises on the campus, effective means are found to cure it without recourse to disciplinary tribunals. A student left severely alone generally becomes very curious as to why he is left that way, and to adjust himself he must brush off "the rough spots". Religious motives rank next to social pressure in the evolution of an even-tempered collegian.

III. Fair Play

Closely allied with self-control is the practice of "fair play"—of giving the other fellow his due. In this survey we had two avenues of information. In one we took a situation the reaction to which among the students had been predetermined by experience and the reliability check was almost perfect. One phenomenon here discovered was that, while it was

"bad college ethics" to report another student, a collegian might be "disapproved, despised or condemned" for that for which he was not reported. Another reliability check was made under this heading, as the question was repeated in the same way at different places. A checkback on answers revealed that they were consistent—not merely volunteered to fill the blank space of the questionnaire.

Three-fourths of the students stated that they were more sensitive about others' rights than when they came to College. The chief reasons given were:

Social Contact;
Learning others' viewpoints;
Religious motives.

A few of the more unique are stated as follows:

"The more sensitive you are about others, the more it comes back to you";
"You can't last here if you haven't the stuff";
"The College has taught me others' views and rights";
"I see that others are for me too."

The comparative rating under this heading was: eight students thought the College had helped them in this regard for every one who did not think it so assisted.

IV. Anti-Volsteadism

This is one field where at first sight one is not pleased with the report of Catholic College students.

To set the question in its proper perspective, one must remember that, in the estimate of those who are in a position to know, from sixty to seventy-five per cent of the men on university campuses "drink when they get a chance".* The College rule, as advanced in the Catholic College, is, as far as we know, not emphasized as binding in conscience. There are then but two things to keep the Catholic College boy from drifting with the tide in the matter of drink —moral motives and disciplinary punishment for the infraction of the College rule.

It is a rather unfortunate fact that, with the enactment of the prohibition law in the United States, Temperance Societies and Total Abstinence Unions within collegiate walls have practically disappeared. As a consequence, under the hallucination that the collegian could not indulge in intoxicating liquors, even though that were his desire, the College has not been as careful to propose moral motives for not drinking as in other days.

In forty per cent of the homes today, intoxicating liquors are kept, although often in some light or medicinal form. About thirteen per cent of the students in the smaller Catholic Colleges "take their first drink" while at College. Fifty per cent of the students have never tasted intoxicating liquors of any description, and seem, despite the fact, to preserve their collegiate dignity. The reasons advanced for total abstinence while in College are:

*This estimate is for universities and colleges in general.

No desire for drink;
Religious Motives;
The Pledge;
Disgust with the Habit;
Lack of money;
Matter of principle;
Character;
Self-respect;
Consideration for my friends;
Evil effect on others;
No good from it;
"My chums won't let me";
Will power;
Respect for the College;
Drinker cannot study;
Common Sense;
Natural judgment;
"Getting a taste of poor stuff";
"Don't wish to start what might injure me";
Right living;
What I have seen of drinking.

And two objected to the "kick" in liquor—one to the lack of it and the other to the consequent parental reaction in case the student imbibed.

The Catholic College in America must face this very vital issue which public officials seem very ably to disregard—that, whatever be the ethics or the lack of ethics in the problem of drink, public opinion favors the use of intoxicating liquor. The College is not so isolated from national sentiments that it is not affected thereby. Foremost among these is the desire to do as others do—"to be a regular fellow".

A few students stated that their disposition towards intoxicating liquor in the past was a matter of personal desire, but they were the voice of the minority. Another painful observation that a few recorded is, that they would not wish to drink if it were not forbidden! Other isolated reasons for drinking were:

False idea of a good time;
Loneliness;
An attack of the blues;
Discouragement;
Sick at heart;
For better spirits;
Public sentiment;
To drown one's troubles;
Just to celebrate;
"With limited freedom, we wish to celebrate as much as we can when we are free!"

The amazing fact is, that in this day and age ninety per cent of these Catholic College students admitted that the College had exerted some influence upon them to keep them from the wrong paths!

CHAPTER VIII

THE CHANCEL LIGHT AND "FLAMING" YOUTH

THERE is much talk and concern in our day about the problem of "Flaming Youth"; it seems that some are amazed that children should reap the harvest their elders have sown. What has merely been mustard seed in past generations, becomes "mustard gas" when it arises in the new.

But what of the Catholic College? Has it too permitted its charges to stray along the byways? It has, we are happy to record, more than its share of "flaming" youth—of boys who have gone much further in a certain line than many of their ancestors. "For chastity," says G. K. Chesterton, "does not mean abstention from sexual wrong; it means something flaming like Joan of Arc."

There are two methods of attack on the subject-matter of this chapter. The problem itself is of primary concern. It treats of the difficulty the collegian has of adjusting himself through a life of uncompromising purity to the uncompromising ideals of Holy Mother Church in a day when compromises seem to be much in vogue. One method of attack would be to transmit literally the words of the stu-

dents, as was done in Chapter VI. This might show how the Catholic College, bringing the student into Sacramental contact with Our Lord, fulfills its mission. While the method might be illuminating and encouraging, I fear that it would be also offensive to the Catholic sensibilities of many. Moreover, in following it, I might do a certain class of students a great injustice. To transcribe the fact that this or that lad, in his own words, was "lifted out of a vicious habit," or "learned to live clean," might not only be indelicate, but might do grave injustice to his fellow-student who cannot record such experience, because he happily is ignorant of the unhappiness of such base sin.

Another method, and one which violates no confidence, is to trace in a general way the course of the Catholic College lad who, tempted like other mortals despite his hallowed surroundings, strives manfully to fight the good fight. Perfect success may never be his, but, if he learns wherein success lies, the battle is half won. Then he goes out from the College, still possessing the same human nature with which he entered, but there are fixed in his mind indelible ideals, and any tendency in the opposite direction will evoke remorse of conscience and a vague feeling of a lost ideal.

It is natural that a boy should have companionship in or outside the College, and in that need lies great danger. He craves especially sympathetic companionship—a solace sought in the confidences of a mother or a devoted sister or sometimes in a girl

friend whose friendship is worth prizing. The fulfillment of this need for companionship, which is one of the underlying foundations of the Christian family, is partly but not completely satisfied by bringing the student into relationship with other students who will share his friendship and affection.

But even here a sense of unrest and loneliness may linger on. College chums at best are not very sympathetic, and sometimes find it hard to get one's point of view. Some gifted few may not need this solace, as in their special scholarly gifts, or in their athletic recreations, or in incidental avocations, they may be perfectly content.

One of the first obligations of the Catholic College is to supply for this sense of loneliness. Friendship with priests may help, but this seems a remedy for the few rather than for the many. Certain students hesitate to approach Christ's representatives on such intimate terms; and then there are professors who are by nature unapproachable.

The Catholic College can and does supply this need by four years of the "purest happiness" that the student can enjoy; not that it expects him to kneel before the Blessed Sacrament by the hour, but in a new way it teaches him that the Blessed Sacrament *is* Christ. Here is a Companion whose friendship does not exclude, but gently supersedes all others. To impress this fact upon the boy would require no small amount of priestly worry and priestly perspiration, and the ingenuity and prayers of many a priest are daily concerned with it. Nevertheless, in the

Catholic Colleges with which I have familiarized myself, the student is impelled towards this happy ideal mainly by the kindness of other students, by the traditions of the College, and by the consequent spirit that is a legacy of such traditions. With this inheritance, the student finds himself on more intimate terms with Our Lord in His Eucharistic Home than he ever before imagined possible.

The "Hound of Heaven," that immortal legacy of Francis Thompson, is something sublime—so sublime that critics fear to gaze at it with uncritical eyes. Yet, as I read the life-story of many a youthful soul as revealed in the record written by himself, the thought came upon me how much more beautiful life is, when the realization of the following lines from "The Hound of Heaven" comes in the first instead of the last stage of life:

> "Whom wilt thou find to love ignoble thee,
> Save Me, save only Me?"

To instill a little of the mystic spirit in the college student is no task of a day, especially in the day of youth when passions are in full bloom. Yet this is not only possible, but a fact historically inscribed in the life of many a collegeman. The only regrettable thing about the transference of youth's love is, that it is ofttimes imperceptible, and, when accomplished, it is something so sublime that he will not speak of it save in the hallowed accents with which he converses with the Divine Lover of Youth.

The purpose of the friendship with Our Lord which the college student manifests in his daily or frequent Communions is not so much to turn away from other friendships as to hallow them in Christ; and, if perchance it does not lead to higher levels, it in no way precludes the sacred companionship of wife and children which later on may be his destiny in life. If collegemen seek their friendships only in other men, there is a danger of such exclusion.

To turn the youth who enters the Catholic College away from the intense sensual allurements with which he has been previously surrounded, does not require a miracle; if it did, then the Catholic College could not accomplish its mission without the power of miracles. This does require, however, something more sublime than a miracle—a something that the Catholic College has to give. This substitute for a miracle is Christ's Sacramental influence.

No matter what their habits of life or the trend of their aspirations, most students entering the Catholic College have certain ideals of chastity and purity, although these are sometimes fragmentary and incomplete. Only in moments of intense passion are these ideals endangered. But these moments of passion have been multiplied by the following environmental ingredients: association with those whose speech is habitually vulgar or impure; bad example among friends; salacious books and magazines; freedom, which the student does not understand, in friendships with others; the modern fallacy that one can attain the angelic virtue without paying the price;

the persuasion that pleasures forbidden are all the sweeter because forbidden; the injustice argued by the spirit of the age in life having experiences which youth should not experience!

The College that has at its disposal merely natural means may well stagger under its burden; nay, its task is more than preternatural, it is supernatural—a supernatural job that Our Lord can best accomplish in the intimacy of Communion. And, as the supernatural is constructed upon the natural as a basis, so the College does well that lays the foundations whereon the Divine Architect may build.

What, then, is the message from the battlefront? What have collegemen to say of themselves in this matter? The simplicity and sincerity of their many voices is touching; their message is, like the passage before quoted in this chapter, typically Chestertonian; the College is an unqualified failure, but it has achieved a splendid victory!

Collegemen do not feel that the official institutions of the College have succeeded in registering a victory. Religion courses and sermons have told them what to do, but these have not moved them to relate their religion to habits of purity. In a negative way the College has done a tremendous work by insuring association with those of higher ideals and habits of life than the boy would meet outside; but, nevertheless, the College is in a sense a failure.

But the College has introduced in their lives a force that is not in its curriculum, a force that could not truthfully be termed "collegiate". It has enlisted

something beyond the ordinary practice of educational institutions. It has sent its "S. O. S." heavenwards, and the result is that it witnesses a new triumph—the personality of Jesus Christ made a reality in the life of the average college boy.

What then are the consequences as regards the virtue of purity? I imagine that my critics have long been pleading that I present facts, and rightly so, for this exposition of the Catholic College is presumably based upon a fact study. The facts are these:

1. Ninety per cent stated that they owed what virtue they possessed today primarily to the influence of Our Lord in Holy Communion.

2. Forty per cent of the college students registered an improvement in their lives as regards the virtue of purity; sometimes the improvement was large and sometimes of slighter moment.

3. Thirty-eight per cent of the students registered no change in this matter, because their habits of speech, thought, and action before college, permitted of very little, if any, improvement.

What of the remainder? Nineteen per cent thought that the Catholic College had not helped them in the regulation of their lives along purer pathways.* Practically all of these—in fact I believe all—had not (if I may use the expression which

*Approximately three per cent of the questionnaires gave no answer, or contained inconclusive answers to this question. The same explanation holds good elsewhere where the full 100 per cent is not accounted for.

owes its origin to the men of Notre Dame) "joined the Catholic Church" by becoming frequent communicants. Here and there was a note, "Going to do better now," that gave a glimpse of the possibility that among even these the College might yet record many victories. A very significant thing too, when the whole advisability of "boarding colleges" is being called into question, is that most of these registering no improvement were students who lived off the campus, and who consequently came very little in contact with college influences. However, where the home influences of day students were satisfactory, there too but little improvement was possible in most cases.

CHAPTER IX

CAPTAINS OF SOUL CULTURE*

THE "principle of surplus" is fundamental in economic calculations, where it is alleged to be the source of economic wealth and power. In the collegiate world we also have a "principle of surplus". Every college has its official institutions—classes, discipline, prescribed exercises, and curriculum. The Catholic College has added power in its use of religion in various ways. But even over and above all these there is a surplus. The big "surplus" through which the work of the Catholic College seems primarily made effective, is of course the practice of Frequent Communion. But there is another surplus that seems to me of great importance, and that is the influence of priestly lives. Ruskin has defined morality as "culture translated into action". By this extra-curricular surplus lessons of soul-culture are taught in a new light.

I may seem to contradict myself in characterizing the force of priestly influence as a surplus, especially after insisting that in the Catholic College personal direction and guidance should be deemed fundamen-

*Cfr. my article entitled "The College Priest-Professor" in *The Homiletic and Pastoral Review* (June, 1926).

tal. Here, however, one must make a further distinction. Some of the college priest's work is institutional and efficacious in itself, as the administration of the Sacraments, the exercise of the office of spiritual director, and the discharge of teaching duties. Beside these there is the surplus of priestly example and influence—an intangible thing if you will, but nevertheless impressively real. While this form of power is so subtle that it cannot be easily measured or described, yet, were it exercised on any campus save that of the Catholic College, it might be classified by foes as a "diabolical machination of the Papacy".

In regard to this power, many college priests seem to possess insufficient appreciation; over it they often have less control. It is dependent upon their own priestly traits, of which they may be vaguely aware, and upon the attitude of others with which they rarely concern themselves because of their multifold tasks.

When foes attack the Church, they act with wisdom in centering their attack largely upon its priesthood. Trust in the priesthood is essential for the proper functioning of Christian life. In the eyes of many, the priest thus symbolizes religion. Especially does this seem to be the fact in the case of the boy whose association with priests has been merely in the sanctuary or the confessional. The personality of the priest associated with these holy places makes him seem in youthful eyes to belong to an order but a little lower than that of the angels.

But in the life of the Catholic College the priest has a new rôle, or rather a variety of rôles. He is a teacher; he is a disciplinarian; he is a scientist or a philosopher. No matter how sublime the subject the priest teaches, no matter how high his official capacity, he is participating in work which in our day is not held in such high reverence. Very likely then the collegian may experience a vague sensation that the priesthood is not what he thought it was, for after all he now studies it in its concrete expression —the college priests.

The College may take steps to compensate for this decline of idealism; but, if it merely compensates, it has not fulfilled its office. If true to the principle of its existence, it should strive to cast new luster upon the priesthood, to reflect through it new light upon the sanctity and truth of the Catholic religion, and through the priesthood to make more real the personality of the Great High Priest. In my mind, this work is accomplished largely outside the classroom. On the rostrum the priest becomes the subject of attention and imitation through his poise of mind, his virtue, his habits of thought and his habits of life, but off the rostrum he gives several unofficial courses in which he is not seen as primarily a teacher.

In the first place, there is the Course in Unselfishness. Love of neighbor partakes of the essence of Christianity. Now it is one thing to talk about love of neighbor, and it is another to offer one's life to assist in his sanctification. The true priest is *ex of-*

ficio unselfish, for he has so far forgotten himself as to deny himself the pleasures of the world to embrace the priestly state. Moreover, the college priest must ordinarily deny himself many of the comforts and compensations allowed his pastoral brethren. By making this sacrifice with good grace, he teaches a valuable lesson. This may in itself seem a little thing. Someone has said that people in a parish are slow to detect selfishness. College youth are quite the contrary.

The Course in Justice is also best taught by priestly influence. No one has ever yet been made moral by knowing how much theft constituted a mortal sin. The college graduate can generally "beat the law" in attaining short circuits to success, if he is so minded. However, where, besides legal justice, he has developed the other senses of piety, fidelity, and honor, he is comparatively safe. The very life of a priest in or outside the classroom is an eloquent example of the reality of the spiritual values of life. The virtue of justice in its fuller aspect is best exemplified by the priest-professor in his contact with collegians outside the classroom.

The Course in Charity may savor somewhat of the first course. It has been aptly said: "The priest is sent to grieve with those who suffer and to rejoice with those who are glad." All the sympathy and affection of which he is capable the priest concentrates upon the campus, where another, no matter how holy or learned, might be compelled to make primary the motives of self-interest or family welfare. In giving

the Course in Charity, the priest-professor is careful not to be curt in his speech, for neither was the Divine Master. He is not without emotion, for did not Jesus rejoice at the house of Lazarus and sorrow with the widow of Naim? The priest, because of his office, should understand and sympathize most readily with the motives of other human hearts.

Some may disagree—and perhaps rightly—when I say that the Course in Supernatural Vision is best taught outside the class. Yet, while there is nothing quite so offensive to the collegian as to have the priest obtrude his presence in preacherlike fashion at all times and places, there are few things in campus life he more relishes than to have a priestly friend nearby to show him the silver lining, the supernatural vision, of the ordinary things of a boy's life. Many of the student expressions woven into the chapter, "Christ Along the Sidelines," are not originally student thoughts. Some of them have been gained through that vision which seems peculiar to frequent communicants, but others are the result of priestly suggestions that have been assimilated as the student's own. To give the Course in Supernatural Vision, the priest not only should have that vision himself, but he should also possess insight into the things which are of common need to boys. In other words, he must exercise commonsense in supernaturalizing youth's viewpoints. The priest who has a supernatural vision is very happy, and, while other things are contagious in collegiate life, there is nothing more contagious than such happiness.

But I fear that I have stilled for too long the Voice of the Campus. What has it to say of the use of this "surplus"? Again the Voice is paradoxical. Collegians do not respect their priests as much as they respected them before College; but they have more affection for them. They see in them human qualities which they never noticed before; but they see their priests as priests. They are in some few things less docile to priestly suggestions; but they have learned one lesson above all others—*to trust their priests.*

The fact that twenty-two per cent of the college men stated that they had less respect for priests after association within the college walls demands some explanation. At first sight it seems that the adage, "Familiarity breeds contempt," has some support on the campus. One student ventured to state, however, that because of the practice of Frequent Communion he had less respect for the Eucharist. As in his mind "respect" was synonymous—not with love, awe or reverence, but—with *fear,* he should be felicitated. There are not a few men on the campus who come there with a peculiar viewpoint on the priesthood. They see in it a participation of divine coactive and punitive power. Now in the life of the true priest, as in that of Christ, that quality is by no means preëminent. It should not occasion surprise, then, that in a sense collegians may not retain "respect" for priests.

Collegemen must trust their priests. In a ratio of fourteen to one they stated that they were more

free in confession and able to gain more graces therefrom because of their association with priests. I believe that the feeling—for it is no more than feeling—often comes to college priests that they are missing some consolation in not administering the Sacrament of Penance as do their pastoral confrères. The priest who has a passion for handling recidivists and "Easter birds" receives no satisfaction within collegiate walls, where the administration of the office of confessor is about as light a task as that of confessor for a convent or religious novitiate. Yet there should be much consolation to college priests in knowing that even their collegiate associations enter into the efficiency of the confessional. And, as the true priest (like the true doctor) is concerned more with prevention than cure, he really has satisfactions which even the zealous and hardworking pastor may not enjoy.

In "The Eternal Problems of Eternal Youth," there was exposed an avenue of approach to young men whereby their spiritual difficulties might be solved in a system of spiritual direction administered extra-sacramentally. I have no doubt that many readers (sacerdotal and others) may have shrugged their shoulders, and said: "Very fine, if true!" But is this merely an ideal? In some places it may be, where traditions or the school spirit may not support such a practice. In the colleges in which the survey was given, forty-two per cent of the students stated that they were now able to consult priests on moral matters outside the confessional, whereas only two

per cent stated they were able to do so before college.

The ratio of those who had "more affection" for priests because of college associations, was five to one. The corollaries of this fact are likewise of interest. This affection may be partly emotional, or it may be a rational sentiment. If the former, then it may help to check more dangerous emotions in the emotional young man; and, if the latter, it may color his whole attitude towards things ecclesiastical.

Personal influence is of prime consideration among the forces of college life. In one college the influence of other students—which has been dignified by the title "Social Pressure"—was ranked as foremost, while the influence of priests was ranked as third, with the influence flowing from the reception of the Holy Eucharist second. Yet it is interesting to note that both sets of personal influence—that of students and that of priests—do their most effective work, in the minds of the students, through leading the student to Sacramental practices. It is not surprising that the influence of priests should be so effective in leading to the Eucharistic table, because the personality of the priest is, both in and outside the College, identified with the Tabernacle.

The personal influence of the priest, then, is an effective "surplus" in the Catholic College. This influence is not conditioned upon his learning to such an extent as was the case twenty years ago. Then the man supreme in campus estimation was the one who knew more than everyone else about everything

else. In this day of specialization such a person is impossible. The priest-professor who is preëminent on the campus today is the one who by purity of motive and unselfishness of spirit, by a sense of justice and an abiding charity, by an uncommon common sense and a supernatural vision, enthrones upon the campus a Central Figure—not himself but Jesus Christ with whose Personality the priest is primarily linked.

CHAPTER X

OSMOSIS

"O daring joy, but safe!
Are they not all the seas of God?"

AND so the campus tides ebb and flow, even as other mortal tides. There is an osmosis, however, in the Great River when the floodtide is at its crest; there is an interpenetration in life too, a mingling of the Divine with the human—gradual, sometimes almost imperceptible even to the priestly eye. But the eye of Christ sees all things.

The scenes change occasionally—new faces, new buildings, new professors—but the Central Figure is unchanging. From the College Tabernacle today the "Ever Ancient and Ever New" draws to Himself young men in His own mysterious way. Some indeed have eyes, but see Him not; those with the vision of Christ see and are glad.

Young men are naturally prodigal in their generosity; so too that Model for youth, who must foresee that, unless He opens the floodgates of His grace, there will be more counterparts of that young man of the Gospels who once, coming to Him, asked: "Master, what must I do to be saved?" but went sadly away.

There are many "sad young men" in the world today. Some are paying the price for the folly of their fathers, who, with a vision of worldly honors and success, have decreed that their sons shall not know Christ. Into pleasant surroundings these youths are sent to learn to live without Him. Many have learned their lesson well. Non-Catholic colleges in America have performed splendid work for their own, but with all their justifiable claims to culture and prestige they have not had Christ to give, and so too within their walls "sad young men" abound.

Then there are some few sad young men on the Catholic College campus despite Christ's prodigality. They merely make more manifest Christ's work in others. But their numbers will grow steadily, if the Catholic College forgets its spiritual mission, if it does not apply to itself the injunction: "Seek ye first the Kingdom of God and His justice, and all things else shall be added unto you."

As for the young men who have difficulty in seeing Christ on the campus today, there is hope; their priests have not forgotten the commission given them: "Men are in darkness; thou art a candle set in the midst of them that through thee the true light may enlighten them."

The tragedy that threatens to darken the doors of the Catholic College today, is the decline of the ideal of perfection in the world at large. Christ's words: "Be ye perfect as your heavenly Father is perfect," have become a mere *obiter dictum* of the Gospel story. "The path that men and youths then should

follow is the path that is easiest." Young men, argues this spirit, need not make the sacrifice the Catholic College requires of them; let them choose the easier part; perfection is for the few to attempt —those "who go in for the religious life, or the monasteries, or that sort of thing."

The Catholic College is not perfect; it is a human institution, administered by humans and dealing with other human beings. It never has been perfect; it may never be perfect; but it does make straight the path to perfection. Moreover, it makes it the easiest path the young man can undertake, because it points out this path as the only road to happiness, and what makes one happy is never hard—just as when at Christmastide men joyfully spend their all that others may share in the season's spirit.

Perhaps this little book may greet the eyes of young men about to make one of the great choices in life. A word of caution then: choose not the seemingly rosiest pathways. Those that may seem in the distance thorny and filled with rocky places, are the more joy-abounding when the Divine Master is at one's side.

Is the Catholic College a failure? Some misgivings on this question have been expressed of late. However, the author of "The Thirteenth, Greatest of Centuries" deems that era great, because men were happier then than in any other century. In what does this happiness consist? On this side of eternity, it rests in a sense of security of eternal happiness and the profound realization of the Near-

ness of God. The evidence of these few pages gives eloquent voice to the message that "the Catholic College has not betrayed its Christ". In the scales of eternity its worth will not be appraised by the number of its statesmen, or its scientists, or its historians, although it has produced and is producing all these for the benefit of society; it will rather be decided by the question: "Has it brought Christ into the hearts of its youth?" No single voice may venture an answer. But does not the chorus of these pages reëcho the sentiment: "God rules o'er His own"?

APPENDIX

A SURVEY*

OF FACTORS AND PROCESSES IN CATHOLIC COLLEGE LIFE

(Conducted by the Reverend Maurice Sheehy, Catholic University of America)

Boarder
Day Student

Class rating

---

1. Why did you come to a Catholic College?.....
2. What exercised most influence upon your religious life during high school? .....
.....

PART I. HONESTY

Did you use dishonest methods in high school exams.?.....
Do you use them in College?.....
If a change is noted, what is the reason?.....
Did these methods, if used, materially affect your class rating?....
.....
Did they affect your self-respect?.....

PART II. TRUTHFULNESS

Check yourself in this score under one column.

	Malicious and Frequent Lies	Frequent but Not Intended	Untruths to Avoid Trouble	Constant Truth
Before College	.....	.....	.....	.....
At present	.....	.....	.....	.....

What influenced a change, if any?.....

PART III. RELIGIOUS STUDIES

How many hours a week do you devote to religious studies?.....
Have you changed your attitude towards, or idea of

(a) God? .....
(b) Your neighbor? .....
(c) The Church? .....
(d) Yourself? .....

Are you more sensitive of others' rights than when you came to college? .....
Give reason for your answer? .....

* The reader will note that not all the information secured in this survey has been used in this book. To interpret and arrange the matter classified as "character processes", roughly sketched in Chapter VII, will require two years' time. Later these will be published under the title, "Character and the Catholic College."

Part IV. PERSONAL INTEGRITY

Rate yourself by checking the following columns, remembering that honest answers may be of high religious service to others.

	Vulgar Companions	Inclined to Vulgar Talk.	Talk Openly Impure	Talk Better Than Actions
Before College	.....	.....	.....	.....
Now	.....	.....	.....	.....

Check the influence causing a change, if any:

1. Confession 2. Communion 3. Instruction 4. Student Opinion
5. .....

Where does the chief danger in this matter lie?.....

Part V. ATTITUDE TOWARDS HOME

(For Boarders Only)

1. How many times have you written home as a freshman?.....
.....
How often do you write home now?.....
2. What does vacation mean to you?.....
3. Do you treat your parents as nicely as you treat your chums?
.....
4. If you were to marry, would you expect a higher grade of character in your wife than you attempt?.....

Part VI. SELF-CONTROL

Check yourself as accurately as possible in the following columns:

	Vehemently Ill-Tempered	Angered Slightly But Often	Unable to Take Correction	Seldom Angry
Before College	.....	.....	.....	.....
Now	.....	.....	.....	.....

What influenced a change if any?

1. School Spirit 2. Discipline 3. Instruction 4. Religious Practices

Part VII. FAIR PLAY

Check yourself on the following score:

	Mean Towards Inferiors	Careless of Others' Property	Careless of Others' Rights	Helpful to Unpopular
Before College	.....	.....	.....	.....
Now.....	.....	.....	.....	.....

Do you think you do not get a square deal
(a) in any class?.....
(b) on athletic squads?.....
(c) in college clubs?.....
(d) in privileges?.....

Part VIII. ATTITUDE TOWARDS DRINK

Did you have intoxicating drinks in your home?.....
Did you learn to drink in college?.....
What influences keep you away from drink in college?.....
.....
What influences lead you towards it?.....

Part IX. DEVOTIONS

Rate yourself by checking the following columns:

	Daily Prayers Regularly	Daily Prayers Irregularly	Private Devotions e.g., Rosary, Daily	Irregularly
Before College	.....	.....	.....	.....
During College	.....	.....	.....	.....
During Vacation	.....	.....	.....	.....

How often would you go to Mass if it were not compulsory?....
.....
Which way would you rather have your love for God gauged:
(a) By your devotions?.....
(b) By your observance of the Commandments?.....

Part X. SPEECH

Check yourself in the following columns as regards the irreverent use of God's Holy Name:

	Never Used	Seldom Used	Frequent but Unconscious	Frequent and Partly Conscious
Before College	.....	.....	.....	.....
Now.....	.....	.....	.....	.....

What most influenced a change, if any?

1. Instruction 2. Companions 3. School Atmosphere
4. Frequent Communion

Part XI. HOLY COMMUNION

How often have you gone to Holy Communion:

(a) Before coming to College?.....
(b) As a freshman?.....
(c) As a sophomore?.....
(d) As a junior?.....
(e) As a senior?.....
(f) During vacation? .....

What caused a change? 1. .....
2. .....
3. .....

Part XII. RELATIONS WITH PRIESTHOOD

Check where your attitude is or has changed on the following:

	(a) Before College	(b) At present
Afraid of priests		
More free in confession		
Able to consult outside confession		
Less respect for them		
More affection for them		
More docile to them		

CONCLUSION

Rate the following influences on your character during your college life as you think they have affected you towards progress.

1. Athletics .....
2. College Societies .....
3. Discipline .....
4. Confession .....
5. Communion .....
6. Priests .....
7. Religious Instruction .....
8. School Spirit .....
9. Chums .....

Miscellaneous:

10. .....
11. .....
12. .....

What sacrifices are you making of personal desires and comforts in:

1. Play? ..... Why?.....
2. Study? ..... Why?.....
3. Religious Devotions? ..... Why?.....

Where is the College weakest in projecting its moral program?

.....
.....

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TITLE CHRIST AND THE CATHOLIC COLLEGE.

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